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MANUAL  
OF  
PASTORAL  
VISITATION





**A MANUAL**  
**OF**  
**PASTORAL VISITATION.**

**"My work here is not to please the speculative part of men, but to minister to practice, to preach to the weary, to comfort the sick, to assist the penitent, to reprove the confident, to strengthen weak hands and feeble knees, to be an under-builder in the house of God."—*Bishop Jeremy Taylor's "Holy Dying."***

**A MANUAL**  

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**OF**  
**PASTORAL VISITATION,**  
  
**INTENDED FOR**  
  
**The Use of the Clergy**  
  
**IN THEIR**  
  
**VISITATION OF THE SICK AND AFFLICTED.**

**BY A**  
  
**PARISH PRIEST.**

**DEDICATED, BY PERMISSION, TO HIS GRACE THE**  
  
**ARCHBISHOP OF DUBLIN.**

---

**Oxford and London:**  
**JAMES PARKER AND CO.**  
**1868.**

*138. f. 84.*



TO  
RICHARD CHENEVIX,  
LORD ARCHBISHOP OF DUBLIN,  
*This Manual,*  
WITH HIS GRACE'S KIND PERMISSION,  
IS DEDICATED  
WITH SENTIMENTS OF THE DEEPEST  
GRATITUDE AND RESPECT.





## RECOMMENDATORY NOTICE.

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I HAVE looked over the greater number of the following pages. The work presents itself to me as that of a faithful and devout son of the English Church, and as being very well adapted to fulfil the objects which he, in its preparation, had in view.

RICHD. C. DUBLIN.

LONDON,  
*June 6, 1868.*



## PREFACE.

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THE VISITATION OF THE SICK forms such an important part of the duties of a Parish Priest, and offers so favourable an opportunity for giving spiritual counsel and instruction, that the publication of a Visiting Manual for the use of the Clergy scarcely needs an apology.

Helps of this kind have been, it is true, put forth at different times by devout and able men, some of which are still extant; but, as far as I have been able to ascertain, there is still wanting a Book of Offices, and Scripture Readings sufficiently comprehensive to meet the ordinary requirements of a Parochial Clergyman in his Visitation of the Sick.

The following pages have been drawn up with the view of meeting this want, and of aiding the Parish Priest in extending his ministrations to those sick and infirm members of his flock, for whom, as has been remarked\*, there is scarcely an adequate provision in the devotional offices of the Church; it being always understood, that "the Order for the Visitation of the Sick" is to be taken as the model and basis of all Pastoral Visitation.

The present work is divided into two Parts.

The First Part contains the Offices, which for the most part are drawn up on an uniform plan, beginning with Sentences from Holy Scripture, selected so as to correspond with the Prayers and Lessons that follow, and having a reference, more or less distinct, to the particular Office to which they belong.

The Prayers have been composed after the model of those in the Book of Common Prayer, and their phraseology is such as will be familiar to all who are acquainted with the Holy Scriptures and the English Liturgy.

The Second Part contains the Lessons, which are arranged under the same heads as the different Offices in Part I. By referring to the pages indicated in the several Offices, an appropriate passage of Holy Scripture may be readily found.

\* See the Direct. Pastoral, by the Rev. J. H. Blunt, p. 132, 2nd ed.

A few words may be said upon the selection and arrangement of Lessons attached to Office I., entitled "A General Office for the Sick."

The "Exhortation" in the Order for the Visitation of the Sick in the Book of Common Prayer, is taken as the basis of all instruction to be given to the sick person, and is divided into seven portions, under each of which are arranged different passages of Scripture, forming a kind of continuous commentary upon the various subjects brought forward in the "Exhortation."

By this means a systematic course of instruction may be given; and to bed-ridden persons such a series of subjects as is here provided will, it is thought, be found especially adapted, comprising, as it does, all the different points of faith and practice that need be urged upon the sick person.

At the end of the Lessons for this Office an Epitome of Subjects for Exhortation is subjoined, the order of which varies considerably from the former, but which perhaps in some cases may be preferred.

It was the Author's original intention to have added Notes for Exhortations to the Sick to the chief passages of Scripture in each Office, with the view of assisting the younger Clergy in their addresses to sick persons, especially when suddenly called to minister to their spiritual necessities; but the size of the volume would have been in this case so considerably enlarged that the design for the present has been almost abandoned.

The Remarks subjoined to Lessons 1, 2, 4, 6, 7, 12, 25, 34, 48, 56, will sufficiently indicate the Author's idea.

So many excellent books have been already written containing practical directions to the Clergy in visiting the sick, that it would be superfluous labour to add to the length of this Introduction by any remarks of this nature.

That this little work may be the means of assisting the younger Clergy in one of their most important functions, and aid them in feeding a portion of the flock of Christ within their respective cures, is the earnest wish and prayer of their fellow-Pastor,

THE AUTHOR.

*St. Barnabas' Day, 1868.*

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## PART I.—OFFICES.

### *The Minister's Private Prayer, preparatory to his Visitation of the Sick Person.*

1. O LORD JESU CHRIST, Who hast sent Thy ministers to open the eyes of the spiritually blind, and turn them from darkness to light, and from the power of Satan unto God; Give me, I pray Thee, a good understanding, and a wise and faithful heart, that I may know from Thee how to speak to this Thy servant, that my words may come home with power to *his* soul, and that *he* may lose nothing through the infirmity, or inability of me, Thy minister. O Lord, grant *him* repentance unto life, and a stedfast faith in Christ, our Saviour, and now and ever vouchsafe to hear us in *his* behalf, for the sake of Jesus Christ, our Lord. Amen.

*Or this.*

2. O Lord, Who wilt not the

death of a sinner, and art long-suffering, and of tender mercy; Grant that Thy Word, spoken by me, may not return unto Thee void, but may awaken the conscience of this Thy servant, now lying upon *his* bed of sickness. May *he* know the plague of *his* own heart, and being convinced of *his* sins by Thy Holy Spirit, may *he* receive with thankfulness the blessed assurances, which are made in Thy Holy Gospel to all true, penitent sinners. Enable me, O Lord, to preach unto *him* Christ, even Christ crucified; that so, being led by Thy Blessed Spirit to look up unto Him by faith, and being healed of all *his* spiritual distempers, *he* may henceforth live a sober, righteous, and godly life, to Thy praise and glory; through Jesus Christ, our Saviour. Amen.

### THE ORDER FOR

### *The Visitation of the Sick.*

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the Sick Person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the Sick Man's presence he shall say, kneeling down,*

REMEMBER not, Lord, our in-

iquities, nor the iniquities of our forefathers: Spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

*Answer.* Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*



Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Minister.* O Lord, save Thy servant;

*Answer.* Which putteth *his* trust in Thee.

*Minister.* Send *him* help from Thy holy place;

*Answer.* And evermore mightily defend *him*.

*Minister.* Let the enemy have no advantage of *him*;

*Answer.* Nor the wicked approach to hurt *him*.

*Minister.* Be unto *him*, O Lord, a strong tower,

*Answer.* From the face of *his* enemy.

*Minister.* O Lord, hear our prayers.

*Answer.* And let our cry come unto Thee.

*Minister.*

O LORD, look down from heaven, behold, visit, and relieve this Thy servant. Look upon *him* with the eyes of Thy mercy, give *him* comfort and sure confidence in Thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. Amen.

HEAR us, Almighty and most merciful God and Saviour; extend Thy accustomed goodness to this Thy servant who is grieved with sickness. Sanctify, we beseech

Thee, this Thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be Thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in Thy fear, and to Thy glory: or else, give *him* grace so to take Thy visitation, that, after this painful life ended, *he* may dwell with Thee in life everlasting: through Jesus Christ our Lord. Amen.

¶ Then shall the Minister exhort the Sick Person after this form, or other like.

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father: know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for His dear Son Jesus Christ's sake, and render unto Him humble thanks for His fatherly visitation, submitting yourself wholly unto His will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the Person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth chapter to the Hebrews) whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. These words, good brother, are written in Holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please His gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For He Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with

Him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by Whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man: so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His Only-begotten Son our Lord? And that He was conceived by the Holy Ghost, born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church, the Communion of Saints,

the Remission of sins; the Resurrection of the flesh, and everlasting Life after death?

¶ *The Sick Person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such Sick Persons as are of ability to be liberal to the poor.*

¶ *Here shall the Sick Person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR Lord Jesus Christ, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His

great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O MOST merciful God, Who, according to the multitude of Thy mercies, dost so put away the sins of those who truly repent, that Thou rememberest them no more; Open Thine eye of mercy upon this Thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as shall seem to Thee most expedient for him. And forasmuch as he putteth his full trust only in Thy mercy, impute not unto him his former sins, but strengthen him with Thy blessed Spirit; and, when Thou art pleased to take him hence, take him unto Thy favour, through the merits of Thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi.  
Psalm lxxi.

IN Thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in Thy righteousness;

incline thine ear unto me, and save me.

Be Thou my strong hold, whereunto I may always resort : Thou hast promised to help me ; for Thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

For Thou, O Lord God, art the thing that I long for : Thou art my hope, even from my youth.

Through Thee have I been holden up ever since I was born : Thou art He that took me out of my mother's womb ; my praise shall always be of Thee.

I am become as it were a monster unto many : but my sure trust is in Thee.

O let my mouth be filled with Thy praise : that I may sing of Thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

Go not far from me, O God : my God, haste Thee to help me.

Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide always : and will praise Thee more and more.

My mouth shall daily speak of Thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of Thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of Thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed Thy strength unto this generation, and Thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that Thou hast done : O God, who is like unto Thee ?

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

¶ *Adding this.*

O SAVIOUR of the world, Who by Thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech Thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, Who is a most strong tower to all them that put their trust in Him, to Whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other Name under heaven given to man, in Whom, and through Whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. *The*

Lord bless thee, and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *A Prayer for a Sick Child.*

O ALMIGHTY GOD, and merciful Father, to Whom alone belong the issues of life and death; Look down from heaven, we humbly beseech Thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with Thy salvation; deliver *him* in Thy good appointed time from *his* bodily pain, and save *his* soul for Thy mercies' sake: That, if it shall be Thy pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for Thy mercies' sake, in the same Thy Son our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *A Prayer for a Sick Person, when there appeareth small hope of recovery.*

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto Thee for succour in behalf of this Thy servant, here lying under Thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward

man decayeth, strengthen *him*, we beseech Thee, so much the more continually with Thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in Thy Son Jesus; that *his* sins may be done away by Thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with Thee; and that, if Thou wilt, Thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech Thee, against the hour of death, that after *his* departure hence in peace, and in Thy favour, *his* soul may be received into Thine everlasting kingdom, through the merits and mediation of Jesus Christ, Thine only Son, our Lord and Saviour. *Amen.*

¶ *A Commendatory Prayer for a Sick Person at the Point of Departure.*

O ALMIGHTY GOD, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this Thy servant, our dear *brother*, into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching Thee, that it may be precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world,

through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ Thine only Son our Lord. *Amen.*

¶ *A Prayer for persons troubled in mind or in conscience.*

O BLESSED LORD, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this Thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess his

former iniquities; Thy wrath lieth hard upon *him*, and *his* soul is full of trouble: but, O merciful God, Who hast written Thy holy Word for our learning, that we, through patience and comfort of Thy Holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of Thy threats and promises; that *he* may neither cast away *his* confidence in Thee, nor place it any where but in Thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of Thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

## The Communion of the Sick.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

## THE COLLECT.

ALMIGHTY, everliving God, Maker of mankind, Who dost correct those whom Thou dost love, and chastise every one whom Thou dost receive; We beseech Thee to have mercy upon this Thy servant visited with Thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health (if it be Thy gracious will,) and whensoever *his* soul shall depart from the body, it may be without spot presented unto Thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. *Hebr. xii. 5.*

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth; and scourgeth every son whom He receiveth.

THE GOSPEL. *S. John v. 24.*

VERILY, verily I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Priest shall proceed according to the form for the holy Communion, beginning at these words [Ye that do truly, &c.], as hereinafter followeth.*

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the Sick, and last of all to the Sick Person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the Sick Person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [In Thee, O Lord, have I put my trust, &c.] and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

<p>YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead</p>	<p>a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take</p>
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this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your

sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

COME unto Me all that travail and are heavy laden, and I will refresh you. *S. Matt. xi. 28.*

So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. *S. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins. *1 S. John ii. 1.*

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table and say,*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give



thanks unto Thee, O Lord, \*Holy Father, Almighty, Everlasting God.

\* *These words [Holy Father] must be omitted on Trinity Sunday.*

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. *Amen.*

#### PROPER PREFACES.

*Upon CHRISTMAS-DAY, and seven days after.*

BECAUSE Thou didst give Jesus Christ Thine only Son to be born as at this time for us; Who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

*Upon EASTER-DAY, and seven days after.*

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

*Upon ASCENSION-DAY, and seven days after.*

THROUGH Thy most dearly beloved Son Jesus Christ our Lord; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

*Upon WHIT-SUNDAY, and six days after.*

THROUGH Jesus Christ our Lord; according to Whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels, &c.

*Upon the Feast of TRINITY only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; Who made there (by His one oblation of Himself once offered) a full,

perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again; Hear us, O merciful Father, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood: Who, in the same night

\* *Here the Priest is to take the Paten into his hands:*

† *And here to break the bread:*

‡ *And here to lay his hand upon all the Bread.*

§ *Here he is to take the Cup into his hand:*

|| *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me. *Amen.*

that He was betrayed,\* took Bread; and, when He had given thanks, He brake † it, and gave it to His disciples, saying, Take, eat, ‡ this is My Body which is given for you: Do this in remembrance of Me. Likewise after supper He § took the Cup; and, when He had given thanks, He gave it to them, saying, Drink ye all of this; for || is My Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me. *Amen.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after*

*that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil:

For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

*Or this,*

ALMIGHTY and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us

thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, goodwill towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

#### THE MINISTRATION OF

### Private Baptism of Children in Houses.

¶ *The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon*

*God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer.*

OUR FATHER, &c.

¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting God, Who of Thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy holy Baptism; and by the Baptism of Thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from Thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to Thee for succour, the life of them that believe, and the resurrection of the dead; We call upon Thee for *this Infant*, that *he*, coming to Thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as Thou hast promised by Thy well-beloved Son, saying, Ask, and ye shall have;

seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

O MERCIFUL GOD, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to Thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed Lord God, Who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, Whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood; and gave commandment to His disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard,

we beseech Thee, the supplications of Thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words:*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then, all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate *this Infant* with Thy Holy Spirit, to

receive *him* for Thine own *Child* by adoption, and to incorporate *him* into Thy holy Church. And we humbly beseech Thee to grant, that as *he* is now made partaker of the death of Thy Son, so *he* may be also of His resurrection; and that finally, with the residue of Thy Saints, *he* may inherit Thine everlasting kingdom; through the same Thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used.*

## Offices for the Visitation of the Sick.

### OFFICE I.

*For an ordinary case of Sickness, especially when protracted, or when the Sick Person is Bed-ridden\*.*

#### SENTENCES.

*One or more of which may be read according to the Minister's discretion.*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and

before Thee, and am no more worthy to be called Thy son.—*S. Luke* xv. 18, 19.

I acknowledge my transgressions, and my sin is ever before me.—*Ps.* li. 3.

Enter not into judgment with

\* This Form may be used when several persons are collected together for a Cottage Lecture.

Thy servant, O Lord; for in Thy sight shall no man living be justified.—*Ps.* cxliii. 2.

I have gone astray like a sheep that is lost; O seek Thy servant, for I do not forget Thy commandments.—*Ps.* cxix. 176.

Repent ye, for the kingdom of heaven is at hand.—*S. Matt.* iii. 2.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.—*Prov.* xxviii. 13.

Seek ye the Lord while He may be found, call ye upon Him, while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.—*Isa.* lv. 6, 7.

All have sinned, and come short of the glory of God, being justified freely by His grace, through the redemption that is in Christ Jesus.—*Rom.* iii. 23, 24.

Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.—*1 Pet.* iii. 18.

God hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him.—*2 Cor.* v. 21.

As in Adam all die, even so in Christ shall all be made alive.—*1 Cor.* xv. 22.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins.—*1 S. John* ii. 1, 2.

Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, but with the precious Blood of Christ, as of a Lamb without blemish and

without spot, . . . Who His own self bare our sins in His own Body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed.—*1 Pet.* i. 18, 19; ii. 24.

He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.—*S. John* xi. 25, 26.

Neither is there salvation in any other; for there is none other Name under heaven given among men whereby we must be saved.—*Acts* iv. 12.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.—*1 Pet.* v. 8.

Watch ye, for ye know neither the day nor the hour wherein the Son of Man cometh.—*S. Matt.* xxv. 13.

God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—*S. John* iii. 16.

If we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us from all sin.—*1 S. John* i. 7.

If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.—*Rom.* viii. 13.

If any man will come after Me, let him deny himself, and take up his cross, and follow Me.—*S. Matt.* xvi. 24.

Pray without ceasing.—*1 Thess.* v. 17.

In everything, by prayer and supplication, with thanksgiving, let

your requests be made known unto God.—*Phil.* iv. 6.

Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.—*S. Matt.* xi. 28.

Let us pray.

Remember not, Lord, our iniquities, &c.

Lord, have mercy, &c.

Our Father, &c.

O Lord, look down from heaven, &c.

Hear us, Almighty and most merciful God, &c.

*See pages 1, 2.*

*Or this.*

*A General Prayer for the Sick.*

3. MOST gracious and merciful God, Who hast promised to hear the petitions of all that ask in Thy Son's Name; Hear us, we humbly beseech Thee, in behalf of this Thy servant here lying under Thy hand in great weakness of body. Awaken *him* to a sense of *his* spiritual disease, and *his* need of healing, that *he* may betake *himself* without delay to the great Physician of souls, Who came to call sinners to repentance. Give *him*, O Lord, a tender and contrite heart; increase *his* faith, that *he* may seek for cleansing through the Fountain opened by Christ Jesus for all sin; and grant *him* the help of Thy Holy Spirit, that *he* may henceforth live to Thy glory, and do Thy will; through the merits of the same Jesus Christ our Saviour. Amen.

*In some cases, it may be thought desirable to use the following Forms of Confession and Absolution:—*

*A General Confession.*

4. ALMIGHTY and most merciful Father; We have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake, That we may hereafter live a godly, righteous, and sober life, to the glory of Thy holy Name. Amen.

*The Absolution.*

5. ALMIGHTY God, our heavenly Father, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

*Then may follow one of the Psalms for this Office, see p. 79.*

*And a Lesson from Holy Scripture, for which see Lessons (1—102), Part II., pp. 81—116.*

*After which, the Minister may say one or more of the following Prayers:—*

Let us pray.



*For Comfort.*

6. O GOD, Who art the God of patience, and all consolation, Who comfortest those that are cast down, and refreshest the weary; Look down, we beseech Thee, with compassion and mercy upon this Thy servant in *his* affliction; and give *him* grace to bear with submission and meekness the chastisement of Thy Fatherly hand, and to endure unto the end, as seeing Thee, Who art invisible. O Lord, be with *him* during *his* trial; support and comfort *him* by Thy continual Presence; and strengthen *him* by Thy grace; through the merits of Jesus Christ our Saviour. Amen.

*For Mercy.*

7. O MERCIFUL GOD, Who dost not willingly grieve nor afflict the children of men, and Who in Thy wrath always rememberest mercy; Spare this Thy servant, we humbly beseech Thee, and lay not upon *him* more than *he* is able to bear; grant, O Lord, that *his* affliction, which for the present seemeth to be grievous unto *him*, may turn to *his* soul's profit; help *him* to make a right use of this Thy Fatherly visitation, that at the last *he* may be enabled to say, "Before I was troubled, I went wrong; but now have I kept Thy word." Grant this, O merciful God, for Jesus Christ's sake. Amen.

*For Repentance.*

8. ALMIGHTY and most merciful Father, Who willest not the death of a sinner, but rather that he should turn from his sin, and be saved; Give unto this sick person such a measure of Thy grace that

*he* may truly repent of all *his* faults and iniquities; bring *his* sins, O Lord, to *his* remembrance, and make *him* feel the bitterness and the misery of departing from Thee, the Author of all happiness and life; that, being convinced of sin by Thy Holy Spirit, *he* may turn unto Thee, Who art ever willing to receive all true penitent sinners, and obtain, by faith in Christ Jesus, mercy and pardon, consolation and peace; through the merits of the same Thy Son, Jesus Christ our Lord. Amen.

*For Faith in Christ.*

9. O most merciful Father, Who so lovedst the world, as to send Thine Only-begotten Son to die for us, and hast most graciously promised, that all that believe in Him shall not perish but have everlasting life; Give this our suffering *brother* a true and lively faith in the Blood of Jesus Christ, which alone cleanseth from sin; may *he* look up unto Him upon the Cross, and be saved; and, trusting only in His all-sufficient sacrifice and satisfaction, may *he* be fully reconciled unto Thee, and enjoy that inward peace, which our blessed Saviour has purchased for all His true disciples. Grant this, O heavenly Father, for the sake of Thy dear Son, Jesus Christ our Lord. Amen.

*For the Fruits of Faith.*

10. O LORD, Who hast taught us, that those who have believed in Thee, should be careful to maintain good works; We beseech Thee to assist this Thy servant in bringing forth the fruits of a true and lively faith; that in *his* conversa-

tion and manner of life *he* may be a pattern to all them that believe, and by *his* meekness and humility, gentleness and goodness, moderation and charity, may ever adorn the doctrine of Thee, our Saviour. O God, grant this for the love of Thine only Son, Jesus Christ our Lord. Amen.

*For Grace.*

11. Most blessed Lord God, the Fountain of all goodness and grace, Who didst create man at first in Thine own Image, and when that was defaced by sin wast pleased to make us new creatures in Christ Jesus: We humbly beseech Thee to endure this Thy servant with all those heavenly graces which become the disciples of a crucified Saviour. Grant *him*, O Lord, an increase of faith, hope, and charity. Give *him* a new heart, O God, and renew a right spirit within *him*. May it henceforth be *his* chief desire to serve and please Thee, as being no longer *his* own, but bought with a price; may *he* be, through Thy grace, pure and chaste in *his* thoughts, sober and contented in *his* enjoyments, meek and humble in *his* own eyes, charitable in *his* opinion of others, honest and upright in *his* dealings, and a follower of all those, Thy blessed Saints, who now through faith and patience inherit the promises; that so, having been made a partaker of Thy grace here, *he* may hereafter share Thy heavenly glory; through the merits of Jesus Christ, our blessed and only Saviour. Amen.

*For Thankfulness in Affliction.*

12. O LORD GOD, our heavenly Father, Whochastenest those whom

Thou dost love; Make this Thy servant thankful that Thou hast by this Thy visitation made Thyself known to *him*, and hast removed *him* from the company of those whose evil communications might have corrupted *him*, and by whose bad principles and worldly lives *he* might have been led to forsake Thee; and grant, O merciful Lord, that in the midst of *his* sorrow *he* may have joy in the Holy Ghost, and peace in believing, and glorify Thee, both in *his* life, and by *his* death; through Jesus Christ our Lord. Amen.

*For a Blessing on reading or hearing God's Holy Word.*

13. O LORD JESU CHRIST, Who didst promise before Thy departure into Heaven, to send down thence Thy blessed Spirit the Comforter, to guide Thy disciples into all truth; We humbly beseech Thee, that in reading or hearing Thy Holy Word, this sick person may receive it with meekness, into an honest and good heart, and bring forth fruit with patience. O Lord, grant that *he* may know and perceive that it is Thy voice speaking unto *him*, in all the warnings and exhortations of the Holy Scriptures; may *he* feel Thy Word to be quick and powerful, sharper than any two-edged sword, and reaching unto the very thoughts and intents of the heart; and do Thou, O blessed Jesus, of Thy great mercy bind up all *his* wounds, and by Thy Cross and Passion deliver *him* from all *his* sins, Who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

*For Perseverance.*

14. O LORD, our Saviour, Who

art the First and the Last, and Who hast most graciously promised; that on such as continue faithful unto death Thou wilt bestow the crown of life; Give grace to this Thy servant, that *he* may not grow weary or faint in *his* mind, but depending upon Thy strength may fight the good fight of faith, and press forward, weary yet pursuing, towards the mark of Christian perfection, so that at length *he* may obtain the prize of *his* high calling, and sit with Thee, O Lord, in the Kingdom of Thy Father, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

*For Recovery from Sickness.*

15. O LORD GOD, in Whose hands is our life, and Who knowest whereof we are made; We beseech Thee to bless whatsoever means are used for the recovery of this Thy servant. O Lord, take *him* not away in the midst of *his* days, but spare *him* a little longer, before *he* go hence and be no more seen; and grant, that if it be Thy gracious will to prolong *his* days here upon earth, *he* may spend them in Thy service, and to Thy glory. Teach *him*, O Lord, to remember that *he* is Thine, bought with a price, and joined unto Thee by an everlasting covenant, so that henceforth *he* may live to Thy glory, and praise Thy Name; through Jesus Christ our Lord. Amen.

*To be used when the Sick Person is unable to attend the Public Services of the Church.*

16. O ALMIGHTY and merciful God, Who by Thy holy Apostle

hast commanded us not to forsake the assembling of ourselves together in Thy house of prayer, and Who hast also especially promised to bless those that meet together in Thy Name; Pity, we beseech Thee, the infirmities of this Thy servant, to whom Thou hast for a season denied the privileges of public worship; and mercifully grant that, though absent, *he* may have the comfort of Thy Presence, and be strengthened by the prayers of the faithful, as though *he* were present with them. And if, O Lord, it be Thy good pleasure to restore *him* to *his* former health, may *he* prize more highly all the means of grace, and enter with greater joy into the courts of Thy house. Grant this, O merciful God, for the sake of Thy dear Son, Jesus Christ our Lord. Amen.

*In the case of one who has been long Ill.*

17. Look down, O Lord, we humbly beseech Thee, with an eye of compassion upon this Thine afflicted servant, who hath now lain for so long a time under Thy heavy hand; and the more the outward man is decayed and brought low, so much the more do Thou be pleased to help and strengthen *him* in the inner man with the gracious assistance of Thy Holy Spirit, Who with Thee, and Thy Son Jesus Christ, ever liveth and reigneth, one God, world without end. Amen.

*In case of one Bed-ridden.*

18. O LORD GOD of all consolation, our only help in time of trouble: Look down with pity and compassion upon this Thy servant

upon whom Thou seemest to have passed sentence, that *he* should not come down from that bed on which *he* is gone up; Sweeten, O Lord, this confinement to *him*; refresh *his* spirits, when weary; assuage *his* pain; ease *his* mind from all perplexing thoughts and harassing doubts; and grant that *he* may not murmur at Thy fatherly chastisements, but wait patiently all *his* days, until *his* change shall come; through Jesus Christ our Lord. Amen.

*For Preparation for Death.*

19. O LORD GOD, Whose blessed Son has taught us ever to watch, lest the Day of the Lord overtake us, as a thief in the night, and find us unprepared; Give, we humbly pray Thee, unto this Thy servant the grace of watchfulness and care for *his* soul; may *his* present sickness warn *him* of the near approach of death, and under a deep sense of the uncertainty of life, and of the certainty of the Judgment to come, may *he* stand with *his* loins girded, and *his* light of faith and love ever burning, that *he* may be ready to depart at whatsoever hour it shall please Thee to call *him*. Grant this, O merciful Lord, for Jesus our Saviour's sake. Amen.

*For Preparation for Judgment.*

20. O LORD JESU CHRIST, Who art the Judge of quick and dead, and before Whose Judgment-seat we must all one day stand; Give Thy Holy Spirit, we pray Thee, to this Thy servant, that *he* may search *his* own heart, and try *his* own ways, and discover all *his* faults. Grant, O Lord, that in view

of that dread Day, when the secrets of all hearts shall be disclosed, *he* may now confess *his* sins, and through Thy merits, O blessed Lord Jesu, obtain pardon and forgiveness, that in the Last Day Thou mayest welcome *him* as one of the blessed children of Thy Father, and heirs of Thy kingdom, where Thou ever reignest with the Father, and the Holy Ghost, one God, world without end. Amen.

*For a Blessed Departure.*

21. O ALMIGHTY GOD, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this Thy servant, our dear *brother*, into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour, most humbly beseeching Thee, that it may be precious in Thy sight. Wash it, we pray Thee, in the Blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilement it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And do Thou, O Lord, Who hast promised to be with us in the valley of the shadow of death, strengthen, we pray Thee, this Thy servant in *his* last agonies; let not *his* faith fail, nor any delusions from *his* ghostly enemy distress or vex *him*; if it be Thy gracious will, make *his* pains short, and *his* death easy; but, if Thou hast otherwise ordered, give *him* patience under whatever afflic-

tion Thou art pleased to lay upon *him*, and the comfort of Thy Holy Spirit; that so, in the hope of the joy set before *him*, *he* may endure unto the end, and finally attain everlasting life; through Jesus Christ our Lord. Amen.

*A Form of Intercession.*

22. ALMIGHTY and everliving God, Who by Thy holy Apostle hast taught us to make prayers and supplications for all men; We beseech Thee to hear our prayers in behalf of all sorts and conditions of men in Thy holy Church, that every one who nameth the Name of Christ may depart from iniquity, and strive to adorn by the holiness of his life the doctrine of our Saviour Jesus Christ. O Lord, shew Thy great mercy upon all those who are as yet hardened and impenitent, by changing their hearts, and turning them from the power of Satan unto Thyself. Seek and save, most blessed Jesu, Thou great Shepherd of the sheep, those who are losing themselves in the many bye-paths of sin and error; confirm the wavering, strengthen the weak, comfort the sorrowful, bind up the broken-hearted, and grant that Thy people may ever rejoice in Thee; More especially do we pray for all in this our Parish; bless to them all the means of grace, and grant that they may daily increase in the knowledge and love of God. Be with the sick and dying. May they see in all their sufferings the chastening hand of a loving and merciful Father, and bring forth the fruits of righteousness; and, in the hour of death, may they be cheered by Thy Presence, O Lord, Whom having not seen

they yet love; and grant them to look forward in steadfast faith unto the glory that shall be revealed. Bless, O Lord, every effort for the conversion of the heathen, and the spread of Thy Gospel in foreign lands; let Thy Word, spoken by Thy ministers, have such success that it may never be spoken in vain, and hasten the coming of Thy Kingdom, and the final overthrow of the power of Satan; through Jesus Christ, our Lord and Saviour. Amen.

*Shorter Intercessions.*

23. O THOU, Who didst die and rise again, that Thou mightest be the Lord of both the dead and the living; Whether we live or die, Thou art our Lord; whether living or dying, have mercy upon us, O Lord.

24. O THOU, that art the Helper of the helpless, and a sure Refuge in the time of trouble; Remember with Thy favour all those who are in necessity, and need Thy help.

25. O THOU, Who visitest the earth, and blessest it, making it very plenteous; Fill our garners with all manner of store; preserve families in peace and concord; nourish infants, guide the young, support the aged, and comfort the feeble-minded.

26. O THOU, that art the Strength of them that put their trust in Thee; Defend us, who now pray unto Thee, from all adversity; grant us peaceful and happy lives; lead us to quiet and Christian deaths, and receive us at last into Thy heavenly kingdom, for Jesus Christ, His sake. Amen.

27. VISIT, we beseech Thee, O Lord, this dwelling, and drive far from it all the snares of the enemy.

May this house be Thy dwelling-place, and every member of this family a servant of Christ Jesus; may they dwell together in unity and concord, that Thy blessing may rest upon them; through the merits and intercession of Thy dear Son Jesus Christ, our blessed Saviour and Redeemer. Amen.

*Then standing up, the Priest may*

*pronounce one of the following Benedictions:—*

Unto God's gracious mercy, &c.

*Or,*

The Almighty Lord, &c.

*Or,*

Now the God of Peace, &c.

*For which, see Benedictions at the end of the volume.*

## OFFICE II.

*Which may be used with a Careless or Ignorant Person.*

### SENTENCES.

O LORD, Thou hast searched me out, and known me; Thou knowest my downsitting and mine uprising; Thou understandest my thoughts long before. Thou art about my path and about my bed, and spiest out all my ways. For, lo! there is not a word in my tongue, but Thou, O Lord, knowest it altogether.—*Ps. cxxxix. 1—3.*

Whither shall I go from Thy Spirit, or whither shall I go then from Thy Presence.—*Ps. cxxxix. 6.*

He that planted the ear, shall He not hear; or He that made the eye, shall He not see?—*Ps. xciv. 9.*

Neither is there any creature that is not manifest in His sight; but all things are naked and open unto the eyes of Him with Whom we have to do.—*Heb. iv. 13.*

Thou, O Lord, even Thou only, knowest the hearts of all the children of men.—*1 Kings viii. 39.*

The Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.—*1 Cor. iv. 5.*

Jesus said, Ye are they which justify yourselves before men; but God knoweth your hearts.—*S. Luke xvi. 15.*

God, Thou knowest my sinfulness, and my faults are not hid from Thee.—*Ps. lxi. 5.*

Thou art of purer eyes than to behold evil, and canst not look upon iniquity.—*Habak. i. 13.*

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.—*Rev. iii. 15, 16.*

The wicked hath said in his heart, God hath forgotten: He hideth away His face; He will never see it.—*Ps. x. 11.*

It is a fearful thing to fall into the hands of the living God.—*Heb. x. 31.*

The wicked shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.—*2 Thess. i. 9.*

*They regard not the work of*

the Lord, neither consider the operation of His hands, and therefore is the anger of the Lord kindled against His people, and He hath stretched forth His hand against them, and hath smitten them.—*Isa. v. 12, 25.*

Fear Him, Who after He hath killed, hath power to cast into hell; yea, I say unto you, Fear Him.—*S. Luke xii. 5.*

Except ye repent, ye shall all likewise perish.—*S. Luke xiii. 3.*

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—*Ps. ciii. 8.*

To the Lord our God belong mercies and forgiveness, though we have rebelled against Him; neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us.—*Dan. ix. 9, 10.*

Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up.—*Hosea vi. 1.*

Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon.—*Isa. lv. 7.*

God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sin, hath quickened us together with Christ.—*Eph. ii. 4, 5.*

Remember from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.—*Rev. ii. 5.*

If therefore thou shalt not watch,

I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.—*Rev. iii. 3.*

As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come into him, and will sup with him, and he with Me.—*Rev. iii. 19, 20.*

Let us pray.

Remember not, Lord, &c.

Lord, have mercy, &c.

Our Father, &c.

*Then one or more of the following Prayers may be said.*

*For the Discovering of his Sins.*

28. O GRACIOUS and merciful God, Who hast sent Thy Son, our Saviour Jesus Christ, to bethe Light of the world: Visit, we pray thee, the soul of this Thy servant, and open *his* eyes, that *he* may see *his* real and sad condition, and discern *his* disease and danger. Kindle in *him*, O Lord, a sense of *his* past transgression and negligences, and by Thy blessed Spirit convince *him* of their sinfulness; and grant, that *he*, knowing the judgment of the Lord to be revealed against all impenitent sinners, may now in this *his* day of grace awake from *his* spiritual sleep, and turn from every evil way: through Jesus Christ our Lord. Amen.

*That he neglect not the Way of Salvation.*

29. O MOST merciful Father, Who hast sent Thine own dear Son to die upon the Cross, that mankind may be saved from eternal death; Make this Thy servant feel the

extreme wickedness, as well as *his* terrible danger, in neglecting or despising Thy most gracious offer of salvation. May *he* now see in the sufferings of Jesus Christ, in His Agony and Bloody Sweat, in His Cross and Passion, the punishment due to *his* sins, and how great a sacrifice was needed to atone for *his* guilt. O God, grant that *he* may no more crucify Thy beloved Son afresh, or put Him to an open shame, but give *him* grace now to repent, and by faith to look up to Him, Who hast redeemed us to Thee by His Blood, that so through His merits *he* may obtain perfect remission and forgiveness. Grant this, O merciful Lord, for the sake of the same Jesus Christ, Thy Son, our blessed Mediator and Advocate. Amen.

*Then may be said one of the Psalms for this Office, see p. 79.*

*And then may follow a Lesson from Holy Scripture, for which see Lessons (103—123), Part II., pp. 117—124.*

Let us pray.

*For Conversion.*

30. ALMIGHTY GOD, Whoshewest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness; Have mercy on this Thy servant, incline *him* to hearken to Thy gracious call, and be obedient to Thy voice, and turn unto Thee with true repentance. Turn Thou *him*, O good Lord, and so shall *he* be turned. Let *him* no longer go on in sin, nor any more grieve Thy blessed Spirit: but, guided by light from above, may *he* follow on to know Thee, the

only God, and be made a partaker of all Thy great and precious promises; through the merits of Jesus Christ our Saviour. Amen.

*For Coming to Christ.*

31. O BLESSED JESU, Who camest not to call the righteous, but sinners to repentance; Mercifully grant, that this thy servant, laden with the burden of *his* sins, and dreading Thy wrath, may not only forsake *his* evil ways, but may turn unto Thee, the Saviour of all. O Lord, reveal Thyself unto *him*, as crucified for *him*, as dying upon the Cross that *he* might live; and may Thy love, O Saviour, move *him* to cling unto Thee by faith, and wash *his* robes in Thy Blood, and henceforth live unto Thee, Who gavest Thyself for us, and Who now ever livest to make intercession for us. Hear us, O Lord, for thine own mercies' sake. Amen.

*For one who is lukewarm.*

32. O LORD GOD, Who alone canst soften the stony heart, and melt it into tears of contrition; Impress this Thy servant, now afflicted with pain, with a deep sense of *his* own sinfulness, and of Thine exceeding great love to *him*. Thou hast not cast *him* off, as *his* sins have deserved; Thou hast borne long with *him*; Thou givest *him* yet another opportunity of repentance; Thou openest unto *him* a door of hope. O Lord, grant that *he* may know this to be the time of *his* visitation; that, being roused from *his* state of spiritual sleep and careless security, *he* may be zealous and repent, and seek from Thee, without delay, to be cleansed from all *his* sins; through



the merits of Jesus Christ our Saviour. Amen.

*Against Backsliding.*

33. O most holy Lord God, Who hast made this Thy servant a partaker of the Holy Ghost in Baptism, and hast also (as we hope) given *him* grace to taste of the heavenly gift, and the powers of the world to come; Continue to uphold *him*, we beseech Thee, by Thy good Spirit, and strengthen *him* to endure temptation. O Lord, let *him* not be amongst those who fall back into perdition. Let *him* not regard with fondness the world *he* has promised to renounce. Let *him* not again be entangled in its cares or pleasures, or again overcome by the lusts of the flesh; but grant, O merciful God, that, subduing in Thy strength every enemy of *his* soul, *he* may go on unto perfection, and hereafter meet with that reward which Thou hast promised to those who keep Thy works unto the end; through Jesus Christ, our blessed Saviour and Redeemer. Amen.

*For Grace to perfect Repentance.*

34. O LORD GOD, abundant in

long-suffering, goodness, and truth; Have pity, we beseech Thee, on this Thy servant, who has hitherto abused *his* talents, misspent *his* time, and lived too much to *himself*. Give him now, O Lord, grace to redeem *his* time, by living unto Thee, by employing *his* talents and gifts in Thy service, and preparing for the great Day of account. Spare *him*, good Lord, spare *him*, before *he* go hence, and be no more seen. Let not the night of death close upon *him*, before *his* work be done, and *he* be ready for the Lord's coming; but with *his* loins girded, and *his* lamp burning, may *he* be found watching, and ready to enter with the returning Bridegroom to the Marriage Supper of the Lamb. Grant this, O Lord, for Jesus Christ's sake. Amen.

*Then the Minister may add,*

O Saviour of the world, &c.  
The Almighty Lord, &c.

*See page 5.*

Now God, even the Father, &c.

*See Benedictions at the end of the volume.*

### OFFICE III.

*An Office for a Sceptical Person, or one in Unbelief.*

#### SENTENCES.

WITHOUT faith it is impossible to please God; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.—*Heb.* xi. 6.

And as (S. Paul) reasoned of righteousness, temperance, and judgment to come, Felix trembled.—*Acts* xxiv. 25.

Whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein.—*S. Mark* x. 15.

If any man seemeth to be wise in this world, let him become a fool, that he may be wise.—*1 Cor. iii. 18.*

I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in Thy sight.—*S. Matt. xi. 25, 26.*

Who is a wise man, and endued with knowledge among you? Let him shew out of a good conversation his works, with meekness of wisdom.—*S. James iii. 13.*

If any lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.—*S. James i. 5.*

If any man will do the will of God, he shall know of the doctrine.—*S. John vii. 17.*

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether.—*Ps. xix. 7—10.*

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.—*2 Tim. iii. 16, 17.*

We walk by faith, not by sight.—*2 Cor. v. 7.*

Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.—*Heb. x. 38.*

Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed; blessed are they, that have not seen, and yet have believed.—*S. John xx. 29.*

God sent His only-begotten Son into the world, that whosoever believeth in Him, should not perish, but have everlasting life.—*1 S. John iv. 9, with S. John iii. 16.*

He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.—*S. John iii. 18.*

Light is come into the world, and men loved darkness rather than light, because their deeds were evil.—*S. John iii. 19.*

But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them.—*2 Cor. iv. 3, 4.*

Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved.—*S. Luke viii. 12.*

This is the work of God, that ye believe on Him Whom He hath sent.—*S. John vi. 29.*

Walk while ye have the light, lest darkness come upon you. While ye have light, believe in the light, that ye may be the children of light.—*S. John xii. 35, 36.*

These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name.—*S. John xx. 31.*

For this cause, (i.e. because they

received not the love of the truth) God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.—2 *Thess.* ii. 11, 12.

If we believe not, yet He abideth faithful.—2 *Tim.* ii. 13.

And when He (the Holy Ghost the Comforter) is come, He will reprove the world of sin, because they believe not on Me.—*S. John* xvi. 8, 9.

He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.—*S. John* xii. 40.

If ye believe not that I am He, ye shall die in your sins.—*S. John* viii. 24.

But if ye believe not (Moses') writings, how shall ye believe My words?—*S. John* v. 47.

Behold I lay in Sion a stumbling-stone and rock of offence; and whosoever believeth on Him shall not be ashamed.—*Rom.* ix. 33.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.—*Rom.* xv. 13.

*Then may be said by the Minister a Psalm, for which see the Psalms for Office III. p. 79.*

*Then may follow an exhortation from one of the above passages from Holy Scripture, or a Lesson, for which see Lessons (124—131), Part II., pp. 124—126.*

Let us pray.  
Remember not, Lord, &c.  
Lord, have mercy, &c.  
Our Father, &c.

#### *For Deliverance from Unbelief.*

35. O MERCIFUL LORD, Who knowest that all our efforts are vain, without Thy Divine help, and Who alone canst give the blessed gift of faith; We humbly pray Thee that Thou wouldest bless the word which has now been spoken to the outward ear of this sick person; and grant that *he* may receive it inwardly in *his* heart, and, being mixed with faith, may it profit *him* to the saving of *his* soul. Remove, O God, the scales from *his* eyes, that *he* may be sensible of *his* spiritual blindness, and know Thee to be a God of love and mercy. Gracious Lord, Thou art now speaking to *him* through affliction. Before Thy chastening Hand is taken from *him*, grant that *he* may know the plague of *his* own heart, and turn unto Thee, Who art the Saviour, of all them that believe; through Jesus Christ our Lord. Amen.

#### *For Awakening.*

36. O ALMIGHTY LORD, Who hast ordained that in this lower world man should walk by faith and not by sight: Grant that this Thy servant may no longer continue in doubt and unbelief, lest *he* have *his* portion hereafter with the unbelievers in everlasting torments. Awaken *him*, O Lord, to a deep sense of *his* sin, in refusing to believe the record which Thou hast so graciously given us of eternal life. Let *him* not wilfully throw away *his* only hope of salvation, or place *his* confidence anywhere but in the merits of our blessed Saviour Jesus Christ, Who died for us upon the Cross, and

Who now is pleading for us in Heaven at Thy right hand. O Lord, hear this our prayer for Christ, our Saviour's sake. Amen.

*For a Childlike Faith.*

37. O GRACIOUS FATHER, Lord of Heaven and earth, Who art of infinite wisdom, and art pleased to reveal Thyself to those who have the meekness and simplicity of babes; Take away, we beseech Thee, from this Thy servant the heart of unbelief, and grant unto him a teachable and childlike spirit. O Lord, give him grace to receive Thy Word without disputing or questioning. Let it suffice him that the revelation comes from Thee. Let it not surprise or vex him that it should be attended with difficulties, which his reason cannot explain or his mind fathom; but grant that he may embrace it with thankfulness, and share hereafter the joys of those who through faith and patience now inherit the promises. Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. Amen.

*For Illumination and Guidance.*

38. Look down, O Lord, with Thy mercy and favour upon this Thy servant; and as we trust Thou hast made the light of Thy

truth to dawn upon him, so let it shine more and more into his heart. Guide him, O Lord, by Thy Holy Spirit, into all truth. Remove from him all self-love, all pride, vanity, or prejudice; and grant, that the eyes of his mind being opened, he may follow Thee in all holiness and purity of life and faith; through Jesus Christ our Lord. Amen.

*For the Blessings promised to Faith.*

39. Most gracious God, Who hast made to them that believe so many great and precious promises; Reveal, we beseech Thee, Thy Son Jesus Christ to the heart of this Thy servant. Teach him, O Lord, that there is no salvation in any other; that only by His Cross and Passion can his sins be pardoned, and he himself be saved from the wrath to come. Bestow upon him, O Lord, Thy saving grace. Give him that most precious and best of all gifts, Thy Holy Spirit, so that bringing forth the fruits of faith, he may be hereafter a pillar in the temple of our God, and see Thee as Thou art; through the merits of Jesus Christ, our Blessed Lord and Saviour. Amen.

O Saviour of the world, &c.

The Benediction.

*See page 5.*

## OFFICE IV.

*For a Presumptuous or Self-righteous Person.*

SENTENCES.

1. *Applicable to those who are apt to presume upon the election of God, to the neglect of holiness of life.*

If ye call on the Father, Who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear.—1 Pet. i. 17.

I beseech you, that ye walk worthy of the vocation wherewith ye are called.—*Ephes.* iv. 1.

Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.—*Col.* iii. 12.

I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.—*2 Tim.* ii. 10.

As He Who hath called you is holy, so be ye holy in all manner of conversation.—*1 Pet.* i. 15.

But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light.—*1 Pet.* ii. 9.

Wherefore, brethren, give diligence to make your calling and election sure.—*2 Pet.* i. 10.

God is able of these stones to raise up children unto Abraham.—*S. Luke* iii. 8.

Be not high-minded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee.—*Rom.* xi. 20, 21.

Let him that thinketh he standeth take heed, lest he fall.—*1 Cor.* x. 12.

I keep my body under, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.—*1 Cor.* ix. 27.

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of

God in Christ Jesus.—*Phil.* iii. 13, 14.

2. *Sentences applicable to those who are self-righteous.*

Wherefore have we fasted, and Thou seest not? Wherefore have we afflicted our souls, and Thou takest no knowledge? (But saith God unto them,) Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins.—*Isa.* lviii. 3, 1.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold, tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and anoint thine eyes with eye-salve, that thou mayest see.—*Rev.* iii. 17, 18.

I am not come to call the righteous, but sinners to repentance.—*S. Matt.* ix. 13.

Every one that exalteth himself shall be abased; but he that humbleth himself shall be exalted.—*S. Luke* xviii. 14.

We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall say, I tell you, I know you not, whence ye are; depart from Me, all ye workers of iniquity.—*S. Luke* xiii. 26, 27.

Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God.—*S. Luke* xvi. 15.

Verily I say unto you, Except ye be converted, and become as

little children, ye shall not enter into the kingdom of heaven.—*S. Matt.* xviii. 3.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.—*Rom.* xii. 3.

Be not wise in your own conceits.—*Rom.* xii. 16.

Be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God.—*1 Pet.* v. 5, 6.

There is a way which seemeth right unto a man, but the end thereof are the ways of death.—*Prov.* xiv. 12.

So ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants.—*S. Luke* xvii. 10.

See also. *S. Luke* xiii. 9—14, Part II. Less. 14.

Let us pray.

Lord, have mercy, &c.  
Our Father, &c.

*From the Liturgy.*

40. O ALMIGHTY GOD, Who alone canst order the unruly wills and affections of sinful men; Grant unto this Thy servant that *he* may love the thing that Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

*From the Liturgy.*

41. ALMIGHTY and everlasting God, Who of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen.

*That we may walk worthy of our Calling.*

42. O HOLY LORD GOD, the Father of our Lord Jesus Christ, in Whom we have the glorious privilege of being the sons of God, and heirs of eternal life; Grant, we humbly beseech Thee, that we may ever strive to walk worthy of the calling wherewith we are called, and may all those, who name the Name of Christ, depart from iniquity. More especially do we pray Thee, O Lord, that this Thine afflicted servant may never so presume upon Thy favour, as to grow secure and careless in *his* obedience; but under a deep sense of Thine undeserved mercies, may give all diligence to make *his* calling and election sure; through Jesus Christ our Saviour. Amen.

*For the Grace of the Holy Spirit.*

43. O LORD JESU CHRIST, Who came not to call the righteous but sinners to repentance; Awaken, we pray Thee, this Thy servant from the sloth and slumber of sin, that *he* may no longer be insensible to *his* spiritual disorder. Do Thou, O merciful Jesus, send Thy

Holy Ghost, and impress upon *him* his need of Thy cleansing Blood, and of Thine all-perfect righteousness. Give *him* grace to see *his* spiritual wretchedness, nakedness, and blindness, and to go, while there is yet time, unto Thee for healing. Anoint *his* eyes, that *he* may see *his* own infirmity and corruption. Array *him* in the spotless robe of Thine own righteousness. Clothe *him* with humility, and with all the other graces of Thy blessed Spirit, that, when *he* shall appear before Thee in the Last Day, Thou mayest receive and welcome *him* as one of those Whom Thou hast redeemed and saved. O Lord, hear this our prayer for Thine own Name's sake. Amen.

*Then may follow one of the Psalms for Office IV., see p. 79.*

*After which, a Lesson from Holy Scripture: see Lessons (132—153), Part II., pp. 126—133.*

Let us pray.

*For Grace to see his Faults.*

44. O THOU most great and most holy God, Who dwellest in the highest heavens, and Who art of purer eyes than to look upon iniquity; Hear our prayer in behalf of this Thy servant, and open Thou *his* eyes, that *he* may behold Thee in Thine ineffable majesty and purity, and in thy terrible holiness, so that seeing Thee, as Thou hast graciously revealed Thyself to us in Thy Holy Word, *he* may, like Job, abhor *himself* in dust and ashes, and confess before Thee *his* own unworthiness, and imperfection. Let *him* not, O God, continue in blindness or ignorance, nor indulge in any vain self-excuses; that so, not exalting

*himself* by comparison with *his* neighbours, but judging *himself* by the rule of Thy Word, *he* may be brought to know the wickedness of *his* own heart, and *his* inability to please Thee; through Jesus Christ our Lord. Amen.

*For Pardon.*

45. MOST gracious and merciful God, Who hast promised mercy and pardon to all those who confess their sins unto Thee, and turn unto Thee with true repentance; Give unto this Thy servant a truly penitent and contrite heart, that *he*, meekly acknowledging *his* faults, and relying solely on Thy mercy through Christ, may obtain of Thee perfect remission and forgiveness; through the merits of Thy dear Son, Jesus Christ our Lord. Amen.

*For an Increased Sense of Sin.*

46. O GOD, Who art rich in mercy, and out of that great love, wherewith Thou lovedst us, didst quicken us together with Christ, even when we were dead in trespasses and sins; Kindle, we pray Thee, in the heart of this Thy servant a deep sense of this Thine exceeding love, which passeth all understanding. May *he* see, in the Agony and Death of our Blessed Saviour on the Cross, how great in Thy sight are *his* sins. May *he* no longer think lightly of them, but, hating all appearance of evil, may *he* be sanctified wholly through the power of Thy blessed Spirit dwelling in *him*, and be made fit for Thine eternal presence hereafter in glory; through Jesus Christ, our only Saviour and Redeemer. Amen.

*For Grace, &c.*

47. O most Holy God, Who hast taught us that it is not sufficient to call Thee Lord and Master, unless we do the things that Thou commandest; Direct, we pray Thee, the steps of this Thy servant, that *he* may continue to walk stedfastly in the narrow path, that leadeth unto everlasting life; help *him*, O Lord, to bring forth fruit to Thy praise; teach *him* what *he* most needs for *his* soul's health; and give *him* faith to ask of Thee, nothing wavering; so diligently to seek, that *he* may find Thee; so to knock, that the door of mercy and of love may be opened unto *him*; through Jesus Christ our Lord. Amen.

*For Thankfulness.*

48. O MOST merciful God, Who

dost not willingly grieve, nor afflict the children of men; Make this Thy servant thankful for Thy loving-kindness in humbling *him* under Thy mighty hand, to the end that Thou mayest hereafter exalt *him*; and, while Thy chastening hand has been upon *him*, in having led *him* to see the wickedness of the world, and the great danger he would be in, if, while living an ungodly life, he should presume upon Thy mercy. Moved, O God, by Thy grace, may *he* shew forth *his* thankfulness by henceforth living to Thee, and following the example of Thy dear Son Jesus Christ, Who did no sin, and in Whose mouth was no guile. Grant this, O Lord, for the sake of the same Thy Son, Jesus Christ our Saviour. Amen.

THE grace of our Lord, &c.

## OFFICE V.

*An Office for the Dejected or Melancholy, or the Troubled in Mind on account of Sin.*

*The Minister, on kneeling down in the Sick Man's presence, may say,*

Remember not, Lord, &c.

Lord, have mercy, &c.

Our Father, &c.

O Lord, save this Thy servant,

And send *him* help from Thy holy place.

O Lord, evermore defend *him*;

Let not the wicked one approach to hurt *him*.

O Lord, comfort *him*, in this time of *his* sore affliction,

And refresh *his* mind with the consolations of Thy Holy Spirit.

O Lord, hear our prayer,  
And let our cry come unto Thee.

*For one Troubled in Mind.*

49. BLESSED LORD, the Father of mercies, and the God of all comfort: Look down, we beseech Thee, in pity and compassion upon this Thine afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess the iniquities of *his* youth; Thy wrath lieth hard upon *him*, and Thy hand presseth *him* sore; but, O merciful God, Who hast given Thy Holy



Word for our learning, that we, through patience and comfort of the Scriptures, may have hope, give this our afflicted *brother* a right understanding of *himself*, and of thy threats and promises, that *he* may never cast away *his* confidence in Thee: Give *him* also, we pray Thee, strength and support in all *his* temptations, and heal all the distempers both of *his* body and mind; break not the bruised reed, nor quench the smoking flax; but make *him* to hear again of joy and gladness; lift up, O Lord, the light of Thy countenance upon *him*, and give *him* peace; through the merits and mediation of Jesus Christ our Saviour. Amen.

*For Comfort.*

50. O ALMIGHTY, and most merciful God and Father, Who hast sent Thy dear Son Jesus Christ to bind up the broken-hearted, and to comfort all that mourn; We come unto Thee in humble prayer, in behalf of this Thine afflicted servant, and beseech Thee to give ease to *his* mind, and rest to *his* wearied body. Remove from *him*, O God, all harassing and perplexing thoughts, all unprofitable sadness and dejection, all melancholy and desponding feelings; and may Thy blessed Spirit fill *his* mind with peaceful and holy thoughts. Give unto *him* the oil of joy for mourning, and the garment of praise for the spirit of heaviness; and of Thy great goodness restore *him* to health, that *he* may praise Thee in the land of the living, and glorify Thy Name upon earth; through Jesus Christ our Saviour. Amen.

*Then the Minister may say one or more of the following Sentences:—*

Come unto Me, all ye that labour and are heavy laden, and I will give you rest.—*S. Matt.* xi. 28.

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.—*S. James* v. 11.

Is any among you afflicted? Let him pray.—*S. James* v. 13.

Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.—*2 Cor.* vii. 10.

We are troubled on every side, yet not distressed; perplexed, but not in despair.—*2 Cor.* iv. 8.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—*2 Cor.* iv. 17.

In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—*S. John* xvi. 33.

And God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.—*Rev.* xxi. 3, 4.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation.—*2 Cor.* i. 3, 4.

Now our Lord Jesus Christ Himself, and God, even our Father, Who hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish

you in every good word and work.—*2 Thess.* ii. 16, 17.

I will not leave you comfortless: I will come to you.—*S. John* xiv. 18.

Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—*S. John* xiv. 27.

*In the case of Dejection on account of Sin.*

Thou hast destroyed thyself, but in Me is thine help.—*Hos.* xiii. 9.

God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.—*2 Cor.* v. 19.

He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.—*Isa.* liii. 5, 6.

(Christ was made) sin for us, Who knew no sin, that we might be made the righteousness of God in Him.—*2 Cor.* v. 21.

He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—*S. John* v. 24.

[Jesus Christ] is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.—*Heb.* vii. 25.

Him that cometh to Me I will in no wise cast out.—*S. John* vi. 37.

The Lord will not cast off for ever: but though He cause grief, yet will He have compassion ac-

cording to the multitude of His mercies.—*Lam.* iii. 31, 32.

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?—*Rom.* viii. 32.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.—*1 Tim.* i. 15.

For this is good in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.—*1 Tim.* ii. 3, 4.

I am not come to call the righteous, but sinners to repentance.—*S. Matt.* ix. 13.

My God, my God, why hast Thou forsaken Me?—*Ps.* xxii. 1.

Even we ourselves, who have the first-fruits of the Spirit, even we groan within ourselves, waiting for the redemption of our body.—*Rom.* viii. 23.

Who shall separate us from the love of Christ? I am persuaded, that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—*Rom.* viii. 35, 38, 39.

Though He slay me, yet will I trust in Him.—*Job* xiii. 15.

Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod, and Thy staff, they comfort me.—*Ps.* xxiii. 4.

If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from Thy tabernacles; then shalt thou have thy delight in the Almighty, and

shalt lift up thy face unto God; thou shalt make thy prayer unto Him, and He shall hear thee; thou shalt pay thy vows, and the light shall shine upon thy ways.—*Job* xxii. 23, 26, 27.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—*Ps.* ciii. 8.

For His anger endureth but a moment; in His favour is life; weeping may endure for a night, but joy cometh in the morning.—*Ps.* xxx. 5.

For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee.—*Ps.* lxxxvi. 5.

Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel from all his iniquities.—*Ps.* cxxx. 7, 8.

A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth.—*Isa.* xlii. 3.

The Spirit of the Lord God is upon me, because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.—*Isa.* lxi. 1, 2.

Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage; He retaineth not His anger for ever, because He delighteth in mercy. He will turn again; He will have

compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.—*Micah* vii. 18, 19.

Blessed are they that mourn; for they shall be comforted.—*S. Matt.* v. 4.

And let us not be weary in well doing; for in due season we shall reap, if we faint not.—*Gal.* vi. 9.

Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.—1 *S. Peter* iv. 13.

As many as I love, I rebuke and chasten; be zealous, therefore, and repent.—*Rev.* iii. 19.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—*Isa.* i. 18.

*For other passages of Scripture, which may form the subjects of Exhortation, &c., see Lessons (154—174), Part II., pp. 134—140. For the Psalms for this Office, see p. 79.*

Let us pray.

*For Comfort.*

51. Most gracious and merciful God, Who comfortest those that are cast down; Look with pity and compassion on this Thine oppressed servant, now laden with a heavy and sore burden, which *he* is not able to remove; behold, O Lord, *his* dejection, and bitterness of spirit, and how *he* suffereth Thy terrors with a troubled mind. Thy waves and storms have gone over *him*, and *he* knoweth not where to go for relief; but, do Thou, Who comfortest Thy peo-

ple, speak comfortably unto this Thy servant; remove *his* fears; quiet his apprehensions and alarm, and enable *him* to shake off all unprofitable sadness; that, being free from all disquieting thoughts, and walking in the comfort of the Holy Ghost, *he* may find both joy and peace in believing; through Jesus Christ our Lord. Amen.

*For Peace.*

52. O MOST blessed and compassionate Saviour, Who in the days of Thy flesh didst still the raging waves of the sea, and the boisterous wind, and Who hast power also to calm the troubled mind; Be pleased, we humbly pray Thee, to speak peace to this our *brother*, that all the clouds and darkness of *his* disordered brain, and all the doubts and fears which now vex *his* mind, may be, by Thine Almighty power, scattered and allayed, Who, with the Father and the Holy Ghost, livest and reignest, for ever and ever. Amen.

*For Comfort from the Holy Scriptures.*

53. O MERCIFUL GOD, the Father of our Lord Jesus Christ, Who hast caused the Holy Scriptures to be written for our learning and comfort; Preserve this Thy servant, now suffering under the weight and burden of *his* sins, and feeling that burden intolerable, from ever despairing of Thy mercy; but may *he* recall to mind Thy willingness to save sinners, and all Thy gracious promises to those who truly repent. O Lord, give *him* grace to see in the Cross of Jesus Christ a sufficient sacrifice and satisfaction for all *his* sins; and, trusting solely to His merits,

may *he* find pardon and peace, and serve Thee with a quiet mind; through the same Jesus Christ, our ever-blessed Redeemer. Amen.

*For Resignation.*

54. O LORD GOD ALMIGHTY, if it be Thy blessed will still to lay Thy heavy hand upon this our *brother*, and to press *him* sore; We beseech Thee, enable *him* to look beyond these passing clouds to that blessed place, whither our Saviour Christ is gone before, and where all is light and joy; and in humble thought of the future bliss laid up for those who love Thee, give *him* grace to resign *himself* wholly to Thy wise disposal, and submit patiently to this Thy fatherly visitation. Grant, O Lord, that the terrifying and evil thoughts, which now vex and trouble *his* mind, may not be imputed as a sin to *him*, so long as *he* does not give way to them, nor indulge them; but help *him*, O Lord, to fight against them, as against the suggestion of Satan, and in Thine own good time give *him* a happy deliverance out of all these *his* trials, for the sake of Jesus Christ, our Lord and Saviour. Amen.

*For one Dejected on account of Worldly Losses.*

55. O LORD, Who by Thy holy Apostle hast taught us that the fashion of this world passeth away; Preserve and guard this Thy servant from valuing too highly the comforts and blessings of this present life; may *he* perceive how fleeting and perishable are all things here below, how unsatisfying to the immortal soul; and give *him* grace, O Lord, to avoid the snares of the world, and overcome

its temptations. Let *him* not be troubled at the loss or want of anything, but Thy favour; make *him* willing cheerfully to part with any of *his* possessions or enjoyments when Thou requirest it of *him*, knowing that all things work together for good to them that love Thee. In all time of *his* tribulation, and in all time of *his* wealth, good Lord, deliver *him*, for Jesus Christ's sake. Amen.

*For setting his Affections on Things Above.*

56. O GOD, our Father, Who willest the eternal happiness of all Thy creatures, and Who chastenest us for our profit, that we may be partakers of Thy holiness; Turn away, we beseech Thee, the heart of this Thy servant, whom Thou hast in mercy so heavily afflicted, from the love of the world, and give *him* grace to lay up for *himself* treasures in heaven, even the treasures of a good and holy life, which no calamities shall ever be able to take from *him*. Grant this, O heavenly Father, for the alone merits of Thy dear Son, Jesus Christ our Lord. Amen.

*For Fortitude, &c.*

57. O LORD, without Whom nothing is strong, nothing is holy, and Who knowest the frailty of this Thy servant; Strengthen *him*, we beseech Thee, in this time of *his* sad distress, that *he* may not give way to despondency or despair. Though weak in *himself*, may *he* learn and know, that in Thee *he* is strong; and, trusting in the power of Thy might, and in the promise of Thy presence with *him*, may *he* go forth to *his* daily duties with a cheerful heart. Direct, O

Lord, *his* reason, subdue *his* passions, calm *his* troubled mind, so that no murmuring or envious thoughts may hinder *his* fulfilling *his* duty to Thee, *his* neighbour, or *himself*. May *he* cast all *his* care upon Thee, and trust Thy bounteous Providence for a supply of all *his* wants; through Jesus Christ, our blessed Lord and Saviour. Amen.

*In the case of one Deranged.*

58. O THOU, Who art found of them that seek Thee not; Shew mercy, we humbly beseech Thee, unto this Thy poor afflicted creature, who knows not how to ask for Thy mercy and grace, and is become ignorant and helpless, even as a little child. Deal with *him*, O Lord, as Thou art wont to do with little children, according to the greatness of Thy mercy; and as *he* is not able to please Thee, so let nothing which *he* now doeth, offend Thee, or be laid to *his* charge; but let the promises of mercy, assured to him in holy Baptism, be in their season fulfilled, that when this world's storms are over, *he* may be admitted into everlasting rest, and see Thee, as Thou art, and in Thy presence eternally rejoice; through Jesus Christ, our only Mediator and Redeemer. Amen.

*For Help against the Assaults of Satan.*

59. O GRACIOUS and merciful God, Who knowest the weakness of this Thy servant, and *his* present lowness of spirits; Have pity upon *him*, we beseech Thee, in this *his* dejected state; and so strengthen *him*, that *his* ghostly enemy may not take advantage of *his* mental

depression, and prevail against *him*. Stand by *him*, O Lord, in the hour of temptation, be Thou near to defend *him*, and give *him* grace neither to distrust Thy providence, nor yield to the evil impulses, which his malicious enemy, the devil, contriveth against *him*. May *he* suffer patiently loss and affliction, reproach and persecution, rather than forsake the path of Thy commandments, and throw *himself* out of Thy protection. Be Thou, O merciful Lord, *his* light, and *his* salvation, that so, though a host of men be laid against *him*, yet neither may *his* heart be afraid, nor *his* faith fail. Grant this, O merciful God, for Jesus Christ's sake. Amen.

*For one who has attempted Suicide.*

60. LOOK down with pity, O merciful Lord, upon this Thy misguided and erring creature, who in a moment of rashness, driven to despair, has attempted to cut

short with *his* own hand that life which Thou gavest *him*. O Lord, as Thou hast mercifully saved *him* from death, so now grant unto this Thy servant grace to see the enormity of *his* sin; be gracious unto *him*, O Lord, according to the abundance of Thy mercy, and give *him* time and grace to repent. Raise *him* up again, we pray Thee, to newness of life, and let *him* not despair of forgiveness. Thy mercy, O Lord, rejoiceth against judgment, for Thy mercies' sake restore *him* to Thy fold. Though Thou art justly angry with *him*, yet for Thy dear Son's sake be reconciled unto *him* again, and remember no more *his* iniquities. Turn, we implore Thee, Thine anger from *him*, and so make haste to help *him* in this world, that *he* may walk henceforth in the way of salvation, and ever live with Thee in the world to come; through Jesus Christ our Lord. Amen.

## OFFICE VI.

*For one not likely to Recover.*

### SENTENCES.

FEAR thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.—*Isa. xli. 10.*

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?—*Ps. xxvii. 1.*

This God is our God for ever

and ever; He will be our Guide even unto death.—*Ps. xlviii. 14.*

Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.—*Ps. xxiii. 4.*

I have waited for Thy salvation, O Lord.—*Gen. xlix. 18.*

O continue Thy loving-kindness unto them that know Thee, and Thy righteousness unto the upright in heart! For with Thee is

the fountain of life; in Thy light shall we see light.—*Ps.* xxxvi. 9, 10.

Thou wilt shew me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.—*Ps.* xvi. 11.

As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness.—*Ps.* xvii. 15.

I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.—*2 Tim.* i. 12.

For if we believe that Jesus died and rose again; even so them also which sleep in Jesus, will God bring with Him.—*1 Thess.* iv. 14.

I give unto (My sheep) eternal life; and they shall never perish, neither shall any pluck them out of My hand.—*S. John* x. 28.

This is the will of Him that sent Me, that every one that believeth in Me may have everlasting life; and I will raise him up at the last day.—*S. John* vi. 40.

Let not your heart be troubled: believe in God, believe in Me; in My Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.—*S. John* xiv. 1—3.

(Jesus said) I ascend unto My Father, and your Father, and to My God, and your God.—*S. John* xx. 17.

Father, I will that they whom Thou hast given Me, be with Me where I am, that they may behold My glory which Thou hast given

Me: that the love wherewith Thou hast loved Me, may be in them, and I in them.—*S. John* xvii. 24, 26.

He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.—*Rev.* xxii. 20.

O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ.—*1 Cor.* xv. 55, 57.

I am the Resurrection and the Life, (saith the Lord); he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.—*S. John* xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold, and not another.—*Job* xix. 25—27.

Into Thy hands I commend my spirit; for Thou hast redeemed me, O Lord, Thou God of truth.—*Ps.* xxxi. 6.

I am Thine, O save me; for I have sought Thy commandments.—*Ps.* cxix. 94.

If Christ be in you, the body is dead, because of sin; but the Spirit is life because of righteousness; but if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.—*Rom.* viii. 10, 11.

I reckon that the sufferings of this present time are not worthy to be compared with the glory that

shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.—*Rom.* viii. 18, 19.

But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to Jesus the Mediator of the New Covenant.—*Heb.* xii. 22—24.

Here we have no continuing city, but we seek one to come.—*Heb.* xiii. 14.

He that overcometh shall inherit all things, and I will be his God, and he shall be My son.—*Rev.* xxi. 7.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.—*S. James* i. 12.

And when the Chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away.—1 *Pet.* v. 4.

I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.—*Rev.* i. 18.

Watch, therefore; for ye know neither the day, nor the hour, wherein the Son of Man cometh.—*S. Matt.* xxv. 13.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when He shall return from the wedding; that when He cometh and knocketh, they may open unto Him immediately.

Blessed are those servants, whom the Lord, when He cometh, shall find watching.—*S. Luke* xii. 35—37.

For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.—*S. James* iv. 14.

Let us pray.

Remember not, Lord, &c.  
Lord, have mercy, &c.  
Our Father, &c.

*For Support.*

61. O most merciful Lord Jesu Christ, Who hast Thyself passed through the agony of death; We pray Thee, by all Thy bitter Passion and sorrows, which Thou didst bear for us miserable sinners upon the Cross, that Thou wouldest sustain and strengthen this our *brother* in this *his* last hour; and be pleased to shew forth to God the Father Almighty, as the all-sufficient Atonement for *his* guilt, all the pains and sorrows Thou didst then endure, that *he* may be delivered from condemnation, and receive the blessing of Thy Father in heaven, Who with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

*From the Liturgy.*

62. ALMIGHTY, everliving God, Maker of mankind, Who dost correct those whom Thou dost love, and chastise every one whom Thou dost receive; We beseech Thee to have mercy upon this Thy servant visited with Thy hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, if it be Thy gracious will; and whensoever *his* soul shall depart from the body, it



may be without spot presented unto Thee ; through Jesus Christ our Lord. Amen.

*When there appeareth small hope of Recovery.*

63. O Father of Mercies, &c.  
*See page 6.*

*For Appropriate Psalms, see Psalms for Office VI. p. 79.*

*A Lesson from Holy Scripture may be chosen from Lessons (175—188), Part II., pp. 140—143.*

*For a Blessed Death.*

64. O ETERNAL and everliving God, Who didst at first breathe into man the breath of life, and hast ordained that when Thou takest away that breath he should die, and be turned again to his dust ; Look with pity, we beseech Thee, upon this Thy servant, and let Thy good Spirit work in *him*, whatsoever Thou seest wanting to fit and prepare *him* for the time of *his* dissolution. Give *him*, O Lord, that sincere and earnest repentance, to which Thou hast promised mercy and pardon ; wean *his* heart from the world, and all its fading vanities ; and make *him* to pant after those more excellent and lasting joys, which are at Thy right hand for evermore. Lord, lift Thou up the light of Thy countenance upon *him* ; and in all the pains of *his* body, and all the agonies of *his* spirit, let Thy comforts refresh *his* soul, and enable *him* patiently to wait, till *his* change come. And grant, O Lord, that when the earthly house of this *his* tabernacle shall be dissolved, *he* may have a building of Thine in the heavens, a house not made with hands, imperishable and eternal. Grant

this for Jesus Christ's sake. Amen.

*For Resignation.*

65. O MOST blessed Jesu Christ, Who didst willingly submit to death, and didst resign Thy Spirit into the hands of Thy Father in heaven ; Grant unto this Thy servant the spirit of humble resignation and submission to God's will ; that *he* may be enabled to bear with meekness and patience all *his* present pains and sufferings, and may through Thy merits attain to the joys of Thine everlasting kingdom, where with Thee, O Father, and Thee, O Holy Ghost, Thou ever livest and reignest, one God, world without end. Amen.

*For Faith.*

66. O MOST merciful Lord Jesu Christ, the Saviour of all them that believe, and the hope of all that trust in Thee ; Give unto this Thy servant an increase of faith, that, like Thy holy Martyr St. Stephen, he may see in spirit heaven opened, and behold Thee as *his* blessed Advocate, interceding for *him* at the right hand of God, and be sustained and comforted in this *his* last hour, for Thy great Name's sake. Amen.

*For Cleansing.*

67. O LORD of all love and mercy, by Whose stripes we are healed ; Grant that through faith in Thy precious Blood, the soul of this Thy servant may be cleansed from all its sins, and when it shall depart from the body, may be presented pure and without spot before Thee, our Saviour and Redeemer. Amen.

*For Sanctification.*

68. GRANT, O merciful Lord,

that when this Thy servant shall put off *his* earthly tabernacle, *his* soul may be found, at Thine appearing, clothed in the spotless garment of righteousness and true holiness, and *himself* be admitted as an accepted guest to the Marriage Supper of the Lamb. O Lord, grant this for Thy dear Son's sake, Jesus Christ our Lord. Amen.

*For Eternal Joy.*

69. O LORD, our righteous Judge, Who hast laid up a crown of glory for them that love Thine appearing; We beseech Thee to sustain the fainting heart of this Thy servant, in this *his* last extremity, with the joyful hope of that glorious reward. O Lord, grant that *he* may not for any pains of death now fall from Thee. Help *him* to maintain the good fight unto the end, to keep the faith, and to finish *his* course with joy; be with *him*, O Lord, unto the last; and whenever death shall close his mortal strife, may *he* fall asleep in Thee, and with Thee be made to share Thine everlasting joys. Grant this, O merciful Jesus, for Thine own merit's sake. Amen.

*Prayers that may be used as Death approaches.*

70. GOD the Father, Who hath created thee; God the Son, Who hath redeemed thee; God the Holy Ghost, Who hath poured His grace into thee, assist thee in all thy trial, and lead thee the way to everlasting peace.

Christ, Who redeemed thee with His own most precious Blood, have mercy upon thee, and save thee in this hour of death from all thy sins.

Christ, Who by death overcame him that had the power of death, have mercy upon thee, and deliver thee in this hour of death, from all the terrors and assaults of Satan.

Christ, Who rose again from death, and now ever liveth to make intercession for us, plead for thee, in this thy last trial.

Christ, Who ascended up into heaven, and entered into His glory, assist thee in this thy last trial, and bring thee to the place of everlasting rest.

God the Father bless and keep thee, God the Son be gracious unto thee, and give thee His peace, God the Holy Ghost comfort and strengthen thee. God, in Three Persons, blessed Trinity, be thy God for ever and ever. Amen.

*The following Sentences may be said slowly, and at intervals, over the Dying.*

71. CHRIST went not up to joy, but first He suffered pain.

Christ entered not into His glory before He was crucified.

So truly our way to eternal joy is to suffer here with Christ, and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with Him in everlasting life.

O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech Thee, O Lord.

I am the Resurrection and the Life, saith the Lord; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.

O Lord God most holy, O Lord

most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts. Shut not Thy merciful ears to our prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from Thee.

Save, Lord, and hear us, O King of Heaven, in behalf of this Thy servant, now when we call upon Thee in this time of trouble.

Be not Thou far from us, O Lord ; Thou art our succour, O haste Thee to help us.

O remember not the sins and offences of *his* youth ; but according to Thy mercy think Thou upon *him*, O Lord, for Thy goodness.

Hear me, O Lord, for Thy loving-kindness is comfortable ; turn Thee unto me, according to the multitude of Thy tender mercies.

Thou art our Helper and Redeemer, make no long tarrying, O my God.

Into Thy hands, O God, we commend *his* spirit ; for Thou hast redeemed *him*, O Lord, Thou God of truth.

Make *him* to be numbered with Thy saints in glory everlasting.

Let Thy loving spirit lead *him* forth into the land of righteousness.

O send out Thy light and Thy truth, that they may lead *him* ; and bring *him* unto Thy holy hill, and to Thy dwelling.

With long life, O Lord, do Thou satisfy *him*, and shew *him* Thy salvation.

O Lamb of God, that takest

away the sins of the world, have mercy upon *him*.

Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon *him*.

Spare *him*, good Lord, spare *him*, Whom Thou hast redeemed with Thy most precious blood.

Deliver *him*, O Lord, from the crafts and assaults of the devil, from Thy wrath, from the fear of death, and from everlasting pain.

Receive *him*, O Lord, into the arms of Thy mercy, and admit *his* soul, at his departure, into one of the many mansions in Thy Father's house.

Grant *him*, O blessed Saviour, to rest with Abraham, Isaac, and Jacob, in Thy kingdom of heaven.

Place *him*, O Lord, in the habitation of light, and peace, and joy, and holiness ; and grant *him* to sit with Thee, O blessed Jesu, on Thy throne, at the right hand of Thy Father.

Lord Jesu, receive *his* spirit.

Come, Lord Jesu, come quickly.

#### *A Prayer of Commendation at the Point of Departure.*

72. O ALMIGHTY GOD, with Whom do live, &c.

*See page 6.*

#### *With the Friends of the Departed.*

73. O MERCIFUL GOD, the Father of our Lord Jesus Christ, Who is the resurrection and the life ; in Whom whosoever believeth shall live, though he die ; and whosoever liveth, and believeth in Him, shall not die eternally ; Who also hath taught us (by His holy Apostle Saint Paul) not to be sorry, as men without

hope, for them that sleep in Him: We meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in Him, as our hope is this our *brother* doth; and that, at the general resurrection in the Last Day, we may be found acceptable in Thy sight: and receive that blessing, which Thy

well-beloved Son shall then pronounce to all that love and fear Thee, saying, Come, ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech Thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

*For the Form of Benediction, see No. XI. at the end of the volume.*

## OFFICE VII.

*An Office to be used with the Friends of the Deceased.*

### SENTENCES.

SORROW not (for them which are asleep in Christ,) even as others which have no hope; for, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.—1 *Thess.* iv. 13, 14.

Merciful men are taken away, none considering that the righteous (man) is taken away from the evil to come.—*Isa.* lvii. 1.

Precious in the sight of the Lord is the death of His saints.—*Psa.* cxvi. 15.

We brought nothing into this world, and it is certain we can carry nothing out; the Lord gave, and the Lord hath taken away. Blessed be the Name of the Lord.—1 *Tim.* vi. 7; *Job* i. 21.

I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.—*Rev.* xiv. 13.

It is sown in corruption; it is

raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body; it is raised a spiritual body.—1 *Cor.* xv. 42—44.

For (Christ) must reign, till He hath put all things under His feet; the last enemy that shall be destroyed is death.—1 *Cor.* xv. 25, 26.

For this corruptible (body) must put on incorruption, and this mortal (body) must put on immortality. O death, where is thy sting? O grave, where is thy victory?—1 *Cor.* xv. 53, 55.

I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.—*S. John* xi. 25, 26.

This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.—*S. John* vi. 40.

(Jesus said,) I am the Way, the Truth, and the Life.—*S. John* xiv. 6.

(It is) God, Who quickeneth the dead, and calleth those things which be not as though they were.—*Rom.* iv. 17.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption.—*Ps.* xvi. 9, 10.

So teach us to number our days, that we may apply our hearts unto wisdom.—*Ps.* xc. 12.

For we have not an High-Priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.—*Heb.* iv. 15.

For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory.—*2 Cor.* iv. 17.

Let not your heart be troubled: believe in God, believe also in Me.—*S. John* xiv. 1.

Come unto Me, all ye that labour and are heavy laden: and I will give you rest.—*S. Matt.* xi. 28.

Blessed be the God and Father of our Lord Jesus Christ, Who hath begotten us again (according to His abundant mercy) unto a lively hope, by the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away.—*1 Pet.* i. 3, 4.

But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by

Jesus Christ our Lord.—*Rom.* v. 20, 21.

But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.—*Rom.* viii. 11.

We know that, when He shall appear, we shall be like Him: for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure.—*1 S. John* iii. 2, 3.

For other passages of Scripture, see *Lessons* (189—196), *Part II.*, pp. 143—145.

For appropriate Psalms, see p. 80.

Let us pray.

Lord, have mercy, &c.

Our Father, &c.

Almighty God, with Whom do live, &c.

See page 6.

For Resignation.

74. O ALMIGHTY LORD, Who givest and Who takest away, and Who hast been pleased, in Thine infinite Wisdom, to afflict this family by the loss of one so near and dear to them; We humbly beseech Thee leave them not comfortless, but send to them Thy Holy Spirit to comfort them, and give them true humility and resignation to Thy holy will. May they see in this chastisement the hand of a loving and merciful Father, and know that Thou, of very faithfulness, hast caused them to be troubled. May the thought of Thy past loving-kindness, O Lord, cheer them in their present sorrow, and faith in Thy gracious promises support them in all their trials

hereafter, through Jesus Christ, our Blessed Saviour and Redeemer. Amen.

*For Spiritual Profit.*

75. O MERCIFUL Lord, and heavenly Father, Who hast in mercy thought fit to afflict this family with so sad a bereavement, [and to deprive them of their chief stay, support, and comfort]; Do Thou give them grace to see and know, how fading and transitory are all earthly treasures; and from the loss they have now sustained, may they learn to place their affections on those things above, which are eternal; may they feel, O Lord, the comfort of Thy Presence with them, and Thy Spirit aiding them in all their duties and difficulties; and do Thou, O gracious God, supply all their need out of the riches and fulness of Thy glory; in and through Jesus Christ, our blessed Lord and Saviour. Amen.

*For Comfort.*

76. MOST blessed Jesu, our Advocate with the Father, Who in the days of Thy flesh didst comfort the hearts of the sorrowing sisters of Bethany, when mourning the loss of their much-loved brother Lazarus, with the blessed hope of everlasting life; So now, we humbly beseech Thee, cheer the hearts of the relatives of this our *brother* departed; and may we, having the hope of seeing Thee as Thou art, and being like unto Thee when Thou appearest, purify ourselves, even as Thou art pure, and live henceforth as becomes those whose conversation is in heaven, where Thou, O blessed Jesu, with the Father and the Holy Ghost, ever livest and reign-

est, One God, world without end. Amen.

*For a Man who has lost his Wife.*

77. ALMIGHTY LORD GOD, Who hast been pleased to dissolve that earthly union by which this man and his wife, now departed, were made one; Grant him, we beseech Thee, the comforts of Thy grace; may he seek more and more to be one with Thee, and Thy Son Jesus Christ, and may that spiritual bond, in which all the true members of Christ are joined together in one body, bind him for ever in faith, and love, and holiness to Jesus Christ our Lord, from Whom neither life nor death, nor any other creature can ever separate those that live and believe in Him. O Lord, grant this measure of grace unto this Thy servant, for Christ our Saviour's sake. Amen.

*For a Widow.*

78. MOST blessed Lord God, Who hast appointed the different orders and conditions of men, and Who hast been pleased to take away him who has been so long the partner of the joys and sorrows, the cares and labours, of this Thine afflicted servant; We beseech Thee, of Thy great mercy, guard her from all those special temptations which may assail her in her new condition of life; keep her pure and chaste in all her thoughts and actions; and may she strive, by Thy help, to bring up her children in Thy fear and love; that, as they grow in years, they may be an honour and comfort to her, [and a support to her in her old age]; through Jesus Christ our Lord. Amen.

*Thanksgiving for the Faithful  
Departed.*

79. WE give Thee our most humble and hearty thanks, O merciful Lord, that it hath pleased Thee to deliver this our dear *brother* out of the miseries of this sinful world, and that Thou hast taken *him*, as we truly hope, from the evil to come to the home of Thine elect, and into the presence of the spirits of just men made perfect; Give us grace, O Lord, that we, who survive, may imitate *his* virtues, and be followers of Thy Saints in all holiness and godliness of living, that when it pleaseth Thee to summon us from this world, we may have our portion in Thy heavenly kingdom with all those who through faith and patience now inherit the promises; through Jesus Christ our Lord. Amen.

*For our own Preparation for Death.*

80. O HOLY SPIRIT, our Guide

and Comforter; Impress upon the hearts of us all the shortness and uncertainty of this life, and the eternity of that which is to come, that we may live in constant preparation for that great change which awaits us all. Engraft upon our memories the charge of our blessed Saviour always to watch, as knowing neither the day nor the hour of our Lord's coming: and give us Thy heavenly grace, that we may work out our salvation with fear and trembling, and prepare to meet our God, lest the Day of Christ come upon us unawares. O God, purify our hearts, and make our bodies Thy Temple, that through Thine in-dwelling in us we may be one with Christ for ever, through Whose intercession we beg to be heard, now and evermore. Amen.

Benediction IX.

*See Benedictions at the end of the volume.*

## OFFICE VIII.

*For one Insensible.*

Let us pray.

Remember not, Lord, &c.

Lord, have mercy, &c.

Our Father, &c.

O Lord, look down from heaven, &c.

*See page 2.*

*For Restoration.*

81. O LORD GOD ALMIGHTY, Who by the hands of Thy holy Apostle St. Paul, didst restore Eutychus to life when taken up for

dead; We humbly beseech Thee, of Thy great mercy, to raise this Thy servant from the state of helplessness and insensibility in which *he* is now lying. Open, O Lord, *his* ears to hear the glad tidings of salvation, and the exhortations of Thy Holy Word; or, if Thou hast otherwise ordered, may *he* hear and obey the inward voice of Thy Holy Spirit, and obtain Thy peace, which passeth all understanding; through the merits of Jesus Christ our Saviour. Amen.

*For the Benefits of Christ's Death.*

82. O LORD JESU CHRIST, Who for three hours didst hang upon the Cross in the midst of that supernatural darkness, which did then overspread the earth, and didst endure for us sinners unknown and inconceivable Sufferings ; Be pleased of Thine infinite love to shew forth to God the Father, in behalf of this Thy servant, all those agonies of mind and body which Thou didst so meekly bear, and grant that, through faith in Thy Blood, *he* may be made a partaker of all the blessed fruits of Thy Passion, and hereafter reign with Thee, Who with the Father and the Holy Ghost, art one God, blessed for ever. Amen.

*For Pardon and Grace.*

83. MOST gracious Lord and compassionate Saviour, Who didst

reward the faith of those who laid before Thee the sick of the palsy by making him whole ; We earnestly beseech Thee to behold with Thy mercy this Thy servant, who now lies helpless and insensible. Hear, O Lord, our prayers in *his* behalf, that by Thy holy intercession with Thy Father in heaven all *his* transgressions may be blotted out and all *his* iniquities pardoned. Send down, we pray Thee, Thy Holy Spirit to refresh and strengthen *his* soul, and prepare *him*, O Lord, by Thy quickening and sanctifying grace, for Thy kingdom in heaven, where Thou, O blessed Saviour, ever livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Now the God of Peace, &c.

*See Benedictions at the end of the Volume.*

## OFFICE IX.

*For one Suddenly taken Ill, or Injured in Body.*

Let us pray.

Remember not, Lord, &c.

Lord, have mercy, &c.

Our Father, &c.

*See pages 1, 2.*

*For Recovery.*

84. O LORD, Who knowest our infirmities, and rememberest that we are but dust ; Look down, we beseech Thee, in mercy upon this Thy servant, whom Thou hast so suddenly cast down in the midst of *his* days ; and grant that this

*his* sickness may not be a sickness unto death, but that *he* may recover *his* strength, and have yet time to repent of *his* sins, and to glorify Thee by a holy life ; through Jesus Christ our Lord. Amen.

*For Grace, not to put off Repentance.*

85. O ALMIGHTY and merciful God, Who hast warned us that the day of the Lord will come at an hour when we think not, and hast now enforced this solemn warning upon us by the sudden



stroke of affliction [or pestilence] with which it has pleased Thee to visit this Thy servant ; We humbly beseech Thee, of Thy tender mercy ; to grant *him* grace no longer to delay *his* repentance, but that *he* may make haste to keep Thy commandments. May *he* by the aid of Thine all-powerful and quickening Spirit redeem the time that remains to *him*, and seek in faith for mercy and forgiveness, through the merits of Jesus Christ, Who died for our sins, and rose again for our justification. Hear this our prayer, O gracious Lord, for Thy dear Son's sake. Amen.

*For Pardon, should Death be imminent.*

86. O LORD JESU CHRIST, Who on the Cross didst forgive the thief on his true repentance, when crucified with Thee, and didst promise that his soul should that day be with Thee in Paradise ; Mercifully grant, that through Thy merits and intercession, through Thine Agony and Passion, the soul of this Thy servant now in danger of death, may be delivered from the guilt of all *his* offences,

cleansed in Thy precious Blood, and sanctified by Thy life-giving Spirit, that so, at its departure from the body, it may be presented pure and without spot before Thy Father in heaven, Who with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

*For a Blessing on the Use of Medicine.*

87. O ALMIGHTY LORD, the Creator and Preserver of all mankind, Who givest medicine to heal our sicknesses ; We beseech Thee to bless whatsoever means are now used for the recovery of this Thy servant ; and grant, O Lord, that *he* may bear patiently this trial, as knowing that it is sent by a heavenly Father's hand, and may not murmur at Thy chastisement, that so it may turn to *his* profit, and help *him* forward in the right way, that leadeth unto everlasting life ; through Jesus Christ our Lord. Amen.

O Saviour of the world, &c.

The Almighty Lord, &c.

Unto God's gracious mercy, &c.

*See pages 5, 6.*

## OFFICE X.

*For a Woman in Childbed.*

Let us pray.

Remember not, Lord, &c.

Lord, have mercy, &c.

Our Father, &c.

*See pages 1, 2.*

*For Ease and Deliverance.*

88. MOST merciful Lord God,

Who didst ordain that in sorrow woman should bring forth children, and Who dost remind her by the pangs of childbirth of the punishment due to sin ; We humbly pray Thee, ease the pain of this Thy servant ; deliver her from the danger she feareth ; and give her

grace to resign herself wholly into Thy hands, believing that Thou wilt proportion Thy strength to her weakness, and wilt lay upon her no more than she is able to bear. Haste Thee, O God, to deliver her ; make haste to help her, O Lord, for Jesus Christ's sake. Amen.

*For Appropriate Psalms, see  
Part II., page 80.*

*For Appropriate Lessons, see Les-  
sons (197—203), Part II., pp.  
146, 147.*

Let us pray.

*Thanksgiving after Childbirth.*

89. MOST merciful God and Father, we give Thee humble and hearty thanks, that it hath pleased Thee to give this woman strength to bring forth ; Continue to her, O Lord, Thy support, and deliver her from all those perils to which, in her present weakness, she may be exposed ; and grant, O Lord, that in remembrance of Thy past loving-kindness, she may serve Thee faithfully, and strive to please Thee in all things, to the glory of Thy Holy Name ; through Jesus Christ our Lord. Amen.

*To be added if the Child be Alive.*

90. O MOST compassionate Lord Jesu Christ, Who hast Thyself experienced the weakness and helplessness of infancy ; We commend unto Thine Almighty care

this tender infant. Watch over *him*, gracious Lord, and guard *him* from all accidents ; and grant that *he* may live to be brought to the laver of regeneration, and be made Thine own child by adoption and grace, and numbered amongst the heirs of Thy Kingdom, and having been made a partaker of Thy grace here, may inherit eternal glory hereafter ; through Jesus Christ our Saviour. Amen.

*For the Mother's Care of the Child.*

91. O LORD, we humbly beseech Thee to grant, that this woman, now a joyful mother, may feel her great responsibility in having committed to her charge so precious a treasure as this infant, into Whom Thou hast breathed the breath of life eternal ; may she seek above all things to make it Thine, and a partaker of all those spiritual privileges which Jesus Christ has purchased for us by the shedding of His own most precious Blood ; may she take care that this child be early brought to the font to be dedicated to Thee in Holy Baptism, and grant her length of days to see *him* christianly and virtuously brought up, to Thy praise and glory ; through Jesus Christ our Lord. Amen.

O Saviour of the world, &c.

The Almighty Lord, &c.

Unto God's gracious mercy,  
&c.

*See pages 5, 6.*

## OFFICE XI.

*For a Sick Child.*

*For Appropriate Psalms, see  
page 80.*

*Then may be read a Lesson out of  
the Gospels, for which see Les-  
sons (204—213), Part II., pp.  
147—150.*

Let us pray.

Lord, have mercy, &c.  
Our Father, &c.

*For Relief and Salvation.*

92. Most Blessed Jesu, Who didst humble Thyself to become man, and wast Thyself a little child, and hast felt in Thine own Body the pains and sufferings of infancy and childhood; We beseech Thee, look down with compassion upon this sick child; ease *his* pain, O Lord, if it be Thy gracious will, comfort *his* mind, and make Thyself known to *him* as the Good Shepherd, Who carriest the lambs in Thy bosom, and wilt not suffer Thy little ones to perish. O merciful Saviour, save this child for Thy Name's sake, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

*For Grace.*

93. O LORD our Governour, Who out of the mouth of babes and sucklings dost ordain strength; Give grace, we pray Thee, to this sick child, that *he* may be patient and gentle in the midst of *his* sufferings, obedient to *his* parents, and ready to do Thy will, O God; that so, *he* may glorify Thee by

the holiness of *his* life, and be numbered hereafter amongst those who are without fault before Thy throne; through Jesus Christ our Saviour. Amen.

*For Pardon of Sin.*

94. Most merciful God and Father, Who knowest the corruption of our nature, and how from our very birth we go astray; Do Thou look with compassion upon this child, who even in *his* tender years has often sinned against Thee by waywardness, and passion, and other childlike faults, either wilfully or in ignorance; and for the sake of Thy dear Son blot out all *his* transgressions, and receive *him* graciously; through the merits and mediation of the same Jesus Christ our Lord. Amen.

*For Restoration to Health.*

95. O LORD JESU CHRIST, Who by Thine own Almighty power didst raise up from the point of death the nobleman's son at Capernaum; So now we humbly pray Thee to restore this child to health, (if it be Thy will) who now lieth in the extremity of weakness, [fever,] and pain; and grant that *he* may live to praise Thee for Thy mercies, and glorify Thee by obedience and purity of heart and life; through Jesus Christ our Lord. Amen.

*If the Child be Dying.*

96. O most great, and all-wise God, Who givest and Who takest

away; Have mercy upon this sick child, for whom there now seems to be no hope of recovery; guard *his* soul, O Lord, in *his* last agonies; wash it in the blood of that immaculate Lamb Who was slain to take away the sins of the world, and clothe *him* in the righteousness of Christ Jesus; that, being made clean from every defilement, *he* may at *his* departure from this world, enter those heavenly habitations where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for Thy mercies' sake, in Jesus Christ our Saviour. Amen.

*On the Death of a Child.*

97. O God of love and mercy, we give Thee most humble and hearty thanks that it hath pleased

Thee to take this Thy child by adoption and grace out of the miseries of this sinful world, and that Thou hast thus removed *him* from the evil to come; Comfort, we humbly pray Thee, his sorrowing parents with the blessed hope of the safety, in which those holy children repose in the bosom of their God and Saviour, whose earthly strife is ended; and grant, that they, having their treasure in heaven, may set their affections on things above, and so live in Thy faith and fear, that they may meet again the dear ones they have lost, and be united together in Christ Jesus, never to know separation any more; through the merits of the same Thy Son our Lord. Amen.

THE grace of our Lord, &c.

## OFFICE XII.

*Before Administering the Holy Communion to the Sick, or to those who are about to Receive it for the First Time.*

### SENTENCES.

1. God the Father's love in sending into the world His only Son.

God so loved the world, that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—*S. John* iii. 16.

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.—*1 S. John* iv. 10.

But God commendeth His love to us, in that, while we were yet

sinners, Christ died for us.—*Rom.* v. 8.

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things!—*Rom.* viii. 32.

2. Christ became Man, and died.

Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; And being found in fashion as a man,

He humbled Himself, and became obedient unto death, even the death of the cross.—*Phil. ii. 6—8.*

We see Jesus, Who was made a little lower than the Angels, for the suffering of death, crowned with glory and honour: that He, by the grace of God, should taste death for every man.—*Heb. ii. 9.*

3. Christ gave His life for us, to take away our sins.

Behold the Lamb of God, which taketh away the sin of the world.—*S. John i. 29.*

I am the good Shepherd; the good Shepherd giveth His life for the sheep.—*S. John x. 11.*

The life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me.—*Gal. ii. 20.*

Christ hath redeemed us from the curse of the law, being made a curse for us.—*Gal. iii. 13.*

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins.—*1 S. John ii. 1, 2.*

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.—*Tit. ii. 14.*

4. The BLOOD of Jesus Christ shed for our redemption and cleansing.

In Whom we have redemption through His Blood, the forgiveness of sins.—*Ephes. i. 7.*

Neither by the blood of goats and calves, but by His own Blood, He entered in once into the holy place, having obtained eternal redemption for us.—*Heb. ix. 12.*

Christ was once offered to bear the sins of many.—*Heb. ix. 28.*

The Blood of Jesus Christ, His

Son, cleanseth us from all sin.—*1 S. John i. 7.*

5. The Institution of the Lord's Supper.

And [Jesus] said unto them, With desire I have desired to eat this Passover with you, before I suffer. And He took Bread, and gave thanks, and brake it, and gave unto them, saying; This is My Body, which is given for you; this do, in remembrance of Me. Likewise also the Cup after Supper, saying, This Cup is the New Testament in My Blood, which is shed for you.—*S. Luke xxii. 15, 19, 20.*

As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till He come.—*1 Cor. xi. 26.*

6. The Sacrament a means of Grace, Spiritual Strength, and Refreshment.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money, and without price.—*Isa. lv. 1.*

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you.—*S. John vi. 27.*

The Bread of God is He Which cometh down from Heaven, and giveth life unto the world.—*S. John vi. 33.*

Then said they unto Him, Lord, evermore give us this Bread. And Jesus said unto them, I am the Bread of Life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.—*S. John vi. 34, 35.*

The Cup of Blessing, which we bless, is it not the Communion of

the Blood of Christ? The Bread, which we break, is it not the Communion of the Body of Christ?—1 *Cor.* x. 16.

And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely.—*Rev.* xxii. 17.

#### 7. Self-Examination required.

Examine me, O Lord, and prove me; try my reins, and my heart.—*Ps.* xxvi. 2.

I will wash my hands in innocency, O Lord; so will I compass Thine Altar.—*Ps.* xxvi. 6.

Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.—1 *Cor.* xi. 28.

Examine yourselves, whether ye be in the faith; prove your own selves.—2 *Cor.* xiii. 5.

If our heart condemn us, God is greater than our heart, and knoweth all things; Beloved, if our heart condemn us not, then have we confidence towards God.—1 *S. John* iii. 20, 21.

#### 8. The Duty of Thanksgiving, (*εὐχαριστία*.)

What shall I render unto the Lord for all His benefits toward me? I will take the Cup of Salvation, and call upon the Name of the Lord.—*Ps.* cxvi. 12, 13.

By Him (Jesus Christ) let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name.—*Heb.* xiii. 15.

*For other passages from Holy Scripture, see Lessons (214—221), Part II., pp. 151—153.*

#### *Instructions for aiding the Sick Person in his duty of Self-Examination.*

As it is the object, in all the

Pastor's ministrations, to lead sinners to repentance, and bring them to a clearer knowledge of God and of His Son Jesus Christ, and as the heart of man is so often blind to its own faults, and ignorant of the deadly nature of sin, it may be thought desirable on certain occasions to move the Sick Man to a special confession of his sins, "should he feel his conscience troubled," (as is recommended by the Rubric in the Visitation of the Sick,) and, at least, to help him in the work of self-examination.

Such an occasion is evidently afforded the Minister, when preparing the sick person for receiving the Holy Communion; and hence the following remarks are inserted in the present Office.

Having explained the nature of this Holy Ordinance—the occasion of its Institution—the duty of obeying the dying command of Christ to "do this in remembrance of" Him—and the benefits arising to a faithful recipient—the Parish Priest will naturally lead the sick person to a consideration of what is necessary on *his* part, in order that *he* may partake of this Holy Sacrament worthily.

For this purpose he may read this Exhortation which follows:—

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the Flesh of Christ, and drink His Blood; then

we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the Death and Passion of our Saviour Christ, both God and man; Who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of God, and exalt us to everlasting life.

Or, he may remind *him* of S. Paul's words, "Let a man examine himself, and so let him eat of that Bread, and drink of that Cup."

He may then inform *him* that his self-examination is to be upon the following points:—

1. Whether *he* repent *him* truly of his former sins, stedfastly purposing to lead a new life.

2. Whether *he* have a lively faith in God's mercy, through Christ, with a thankful remembrance of His Death.

3. And whether *he* be in charity with all men.

And further, in order to enable the Sick Person to make a discovery of *his* particular sins, the following heads on which *he* is to examine *himself* are here set down:—

#### I. RENUNCIATION OF

*a. The World*—listening to and caring for its opinion; too much influenced by its remarks of censure or praise; too readily adopting its customs; following the multitude to do evil; loving its pomp, or pleasures, or rewards; too much overburdened by its cares; coveting its riches; discontented with *his* lot.

*b. The Flesh*—"The works of the flesh are manifest."—(See *Gal. v. 19—24.*)

Impurity of thought, word, and act; idolatry, inordinate affection; strife, party-spirit, ill-temper; envy, malice, uncharitableness; excess in eating or drinking; pampering the body, bad language, and all sins of the tongue.

*c. The Devil*—All sins, but especially lying, envy, and murder, tempting others to sin, unbelief, pride, and rebellion against God.

#### II. FAITH.

1. *Faith in God the Father*, as the Creator and Preserver of all things—in His providence and care, His love and mercy, justice and holiness, and all His attributes—as the Father of Jesus Christ, His only-begotten Son, and as the Father of Christians by regeneration and adoption.

2. *Faith in Jesus Christ* as His Only-begotten Son, our Lord—"God of God"—in His Divinity equal to the Father. Faith in His perfect manhood, in his humiliation, His life of obedience, His meritorious righteousness, in His sufferings and death as the only

atonement for sin, in His resurrection, and ascension, by which we are assured of His victory over sin, &c., of our rising again in our bodies, of Christ's all-prevailing intercession, of His everlasting kingdom—in His coming again to judge the world, before Whom all must give an account.

3. *Faith in God the Holy Ghost*, as truly God, the Giver of life, the Source of all spiritual strength, as quickening, enlightening, strengthening, comforting, interceding, sanctifying us.

4. *Faith in the Holy Catholic Church, &c.*, which is the Body of Christ, having one head, one faith, one hope, &c.; all its members knit together in the unity of the Spirit; the visible Church made up of good and bad; the invisible consisting of the saints on earth, known only to God, and the saints departed.

5. *Faith in the forgiveness of sins*. The conditions on which sins are forgiven:—repentance, and faith in Christ's merits. Original sin is blotted out in Baptism; the other means of grace are generally necessary for the obtaining pardon of actual sins.

6. *Faith in the resurrection of the flesh*. All will rise again with their bodies, some to everlasting joy, others to everlasting contempt; the bodies of those who die in the Lord will be glorified.

7. *Faith in the life everlasting*. The same term 'everlasting' applied by Christ Himself to the misery of the wicked. Different degrees of happiness and of misery.

Every article of our faith is a motive and encouragement to some corresponding duty. These, then, which are easily deduced,

may form the subjects of self-examination.

### III. ON THE "KEEPING OF THE COMMANDMENTS OF GOD."

i. *The First Commandment*. He breaks this command who lives in any kind of unbelief as to God's eternity, His character and attributes, as to the Trinity in Unity; who lives "without God in the world;" who sets his affections on other objects, or any other creature, besides God; who tempts His providence or presumes upon His mercy: who is ashamed to confess Christ; who does not seek God's glory, kingdom, and righteousness.

ii. *The Second Commandment* forbids irreverence on the one hand and superstition on the other.

It is our duty to bow down before the most High God, to pray kneeling, to behave with the most devout reverence in His presence. At the same time, not to mistake the means for the end, not neglecting Baptism, Prayer, Public Worship, Holy Communion, but using them as blessed means of grace, the virtue of which consists in Christ's being present in them.

iii. *The Third Commandment* forbids all rash and profane swearing, every exclamation which has the name of God in it; irreverent speaking of holy things, and worshipping God with the lips and not the heart; wandering thoughts in prayer.

iv. *The Fourth Commandment* forbids profaning the Lord's Day by sloth and idleness and unnecessary work; by neglecting public worship; spending it in pleasure or sin; hindering others from attending the service of the Church.



It teaches us that our *time* is God's.

v. *The Fifth Commandment* forbids disobedience to parents, disrespect or neglect of them in their old age, causing them grief by faults or ingratitude.

In this Commandment are included all the *relative* and *social* duties, honour to the Queen, submission to those in authority, to God's minister who is placed over us, to magistrates, &c.; respect to those above us in rank or station.

The duty of *parents*. To see their children christianly and virtuously brought up.

Of a *husband*. To love his wife, comfort, honour, and keep her in sickness and in health, and be faithful to her.

Of a *wife*. To obey and submit to her husband, serve, love, honour, and keep him, &c., and be faithful to him.

Of a *master*. To give his servants what is fair and just, to forbear threatening [swearing at them], to behave as remembering that they themselves have a Master in heaven, to attend to their souls' health.

Of *servants*. To obey their master with singleness of heart, not with eye-service, but willingly; not to answer again when rebuked; not to purloin or waste their master's goods; not to idle their time, but to be faithful and truthful.

vi. *The Sixth Commandment* forbids murder, self-murder, injury to others, violence, anger, strife, hatred, uncharitableness, cruelty and revenge, oppression, cruelty to animals.

vii. *The Seventh Commandment* forbids all impurity of thought,

word, and deed; unchastity, immodesty, eating or drinking to excess, in any way defiling the body, which in Christians is the temple of God, self-indulgence, &c.

viii. *The Eighth Commandment* forbids every kind of dishonesty; begging, stealing, pilfering, receiving stolen goods, waste of goods committed to our charge, the use of false weights, &c., and many other tricks of trade; running into debt without the prospect of repaying, the evading just dues and taxes.

ix. *The Ninth Commandment* forbids every kind of lying and evil-speaking, keeping back part of the truth, swearing falsely, wilful misrepresentation of facts, slandering, backbiting, exaggeration, prevarication.

x. *The Tenth Commandment* forbids covetousness, discontent, envying others their riches or good fortune, or friends, &c., worldliness, the love of money, an excessive eagerness for the comforts or advantages which money brings.

Let us pray.

Lord, have mercy, &c.

Our Father, &c.

*A Prayer before Holy Communion.*

98. O MOST merciful God, Who so lovedst the world as to send Thine Only-begotten Son to die for us, and by the shedding of His most precious Blood to atone for our sins; We beseech Thee so to convince this Thy servant of the sinfulness of *his* transgressions, that *he* may gladly avail *himself* of the opportunity now given *him* of commemorating the Death and Passion of our blessed Saviour, and through faith in His Blood obtain the pardon of all *his* sins, through the

same Thy Son Jesus Christ our Lord. Amen.

*For Self-examination.*

99. O BLESSED LORD GOD, Who by Thine Apostle St. Paul hast taught us that we must examine our own hearts and consciences before we eat of that Bread and drink of that Cup, which Christ Himself ordained; Give grace, we beseech Thee, unto this Thy servant, that *he* may search and try *his* ways, and judge *himself* by the rule of Thy commandments, hiding nothing from Thee, Who knowest all our thoughts. Let no secret sin remain lurking in the hidden corners of *his* heart, nor anything that Thou hatest, or hast forbidden, be cherished by *him*, or indulged in, but with clean hands and a pure heart may *he* receive this holy Sacrament, and obtain both inward peace and spiritual strength; through Jesus Christ our Lord. Amen.

*For Grace to do God's Will.*

100. O LORD GOD, Who by Thy holy Prophet hast promised to put Thy laws into our minds, and to write them in our hearts; We humbly beseech Thee to give this Thy servant grace to perceive that Thy commandment is holy, just, and good. Give *him*, O Lord, a love for Thy law; incline *his* heart to perform Thy statutes and keep Thy precepts; help *him* to refrain *his* feet from every evil way, and to follow more closely in the steps of Jesus Christ our Saviour; and grant that all *his* good resolutions may be sealed and confirmed in this blessed Sacrament to which *he* is now invited; through Jesus Christ our Lord. Amen.

*For a Thankful Remembrance of Christ's Death.*

101. MOST gracious Lord Jesu Christ, Who in Thine exceeding great love to us sinners didst ordain, on the evening before Thy Passion, this holy Sacrament to be a perpetual memorial of Thy life-giving Sacrifice on the Cross, and Who commandedst all Thy disciples to partake of it in remembrance of Thee; Grant unto this Thy servant grace to welcome Thy loving invitation with a deeply thankful heart, and to approach Thy holy table with feelings of heart-felt devotion and gratitude to Thee, Who gavest Thyself for us, and Who now ever livest to make intercession for us. Hear us, O Lord, for Thine own Name's sake. Amen.

*For Faith, &c.*

102. MOST gracious Lord Jesu Christ, Who in compassion to our weakness and infirmities, didst ordain this blessed Sacrament to be the means of quickening and strengthening our faith in Thee; We humbly beseech Thee to give this Thy servant faith to see in the bread broken, and the wine poured out, a figure and memorial of Thy precious sufferings and death; and grant, O Lord, that *his* body may be made clean by Thy Body, and *his* soul washed in Thy most precious Blood, and that *he* may evermore dwell in Thee, and Thou in *him*. Amen.

*For Spiritual Strength and Life.*

103. O LORD JESU CHRIST, Who art the true Bread from heaven, and Who hast said that whosoever eateth of this Bread shall live for ever; Grant, we be-

seech Thee, that this Thy servant, coming in faith to this Holy Sacrament, may be nourished and strengthened in *his* soul unto life eternal; May *he* feed upon Thee, and live in Thee by faith, with thanksgiving, and ever continue a living and sound member of Thy mystical Body, to Whom with the Father and the Holy Ghost be all glory and praise for ever and ever. Amen.

*For God's Gifts of Grace.*

104. O LORD and heavenly Father, Who hast been pleased that in Thy dear Son Jesus Christ all fulness should dwell, and Who hast raised Him up on high to be the Head of the Church, and to give gifts unto man; Most humbly do we beseech Thee to grant unto this Thy servant those spiritual gifts which Thou knowest to be especially needful for *him*. Give *him* grace, O Lord, to overcome the sin that doth most easily beset *him*; cure all *his* infirmities; remove *his* blindness; strengthen *his* faith; cleanse and purify *his* heart, that it may be a fit habitation for Thyself; may *his* love for Thee and Thy dear Son daily increase, and may *he* grow continually in knowledge and spiritual understanding, hungering and thirsting more and more after righteousness; and grant, O merciful God, that *he* may be filled with all the graces of Jesus Christ our Saviour, and so be an acceptable guest at His table; through the merits of the same Jesus Christ our Lord. Amen.

*For Humility.*

105. O LORD, Who knowest that we are poor and miserable, and unworthy, and that we have

no righteousness of our own, nor any strength in ourselves; Clothe, we beseech Thee, this Thy servant with the robe of true humility, and endue *him* with the power of Thy might. Give *him*, O Lord, a sincere and godly sorrow for *his* sins, and a confident though humble hope of forgiveness through Christ; and, according to Thy gracious promise to dwell with the humble and contrite, make *his* body Thy temple, O Lord, and *his* heart a fit habitation for Thy Holy Spirit, Who with Thee and Thy Son Jesus Christ liveth and reigneth, one God, world without end. Amen.

*For Charity.*

106. O ALMIGHTY GOD and heavenly Father, Who hast knit together in one communion and fellowship all Thy children in Christ Jesus our Lord, and hast taught us that in Him we are all one Body, and members one of another; Mercifully grant, that all we, who are about to partake of Thy holy mysteries, may be joined together in the bonds of a holy and pure charity; and let Thy love so powerfully affect our hearts, that we may not cherish any feelings of ill-will to others, nor indulge in envy, hatred, malice, or uncharitableness; but, remembering that Thou for Christ's sake hast forgiven us, may we forgive from our hearts all those who have at any time done us wrong; and dwelling together in love, may we evermore dwell in Thee, and Thou in us. Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. Amen.

The Peace of God, &c.

*See Benedictions at the end of the Volume.*

## OFFICE XIII.

*To be used some time after the Holy Communion has been administered.*

## SENTENCES.

I WILL love Thee, O Lord, my strength; the Lord is my rock and my fortress, and my deliverer; my God and my strength, in Whom I will trust; my buckler, and the horn of my salvation; and my high tower.—*Ps. xviii. 1, 2.*

For Who is God, save the Lord? or Who is a rock, save our God? It is God that girdeth me with strength, and maketh my way perfect.—*Ps. xviii. 31, 32.*

Thou hast also given me the shield of Thy salvation; and Thy right hand hath holden me up, and Thy gentleness hath made me great.—*Ps. xviii. 35.*

The Lord liveth; and blessed be my Rock, and let the God of my salvation be exalted.—*Ps. xviii. 46.*

The meek shall eat and be satisfied; they shall praise the Lord that seek Him; your heart shall live for ever.—*Ps. xxii. 26.*

Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over.—*Ps. xxiii. 5.*

The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise Him.—*Ps. xxviii. 7.*

Oh! how great is Thy goodness, which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee, before the sons of men! Thou shalt hide them in the secret of Thy presence from the pride of

man; Thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord; for He hath shewed me marvelous great kindness in a strong city.—*Ps. xxxi. 19—21.*

O taste and see, that the Lord is good; blessed is the man that trusteth in Him.—*Ps. xxxiv. 8.*

How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life; in Thy light shall we see light.—*Ps. xxxvi. 7—9.*

This God is our God for ever and ever: He will be our guide unto death.—*Ps. xlviii. 14.*

My heart is fixed, O God; my heart is fixed: I will sing and give praise.—*Ps. lvii. 7.*

I will abide in thy tabernacle for ever: I will trust in the covert of Thy wings.—*Ps. lxi. 4.*

O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee; my flesh longeth for Thee, in a dry and thirsty land, where no water is; to see Thy power and Thy glory, as I have seen Thee in the sanctuary. Because Thy loving-kindness is better than life, my lips shall praise Thee.—*Ps. lxiii. 1—3.*

Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men: yea, for the rebellious also, that

the Lord God might dwell among them. Blessed be the Lord, Who daily loadeth us with benefits, even the God of our salvation.—*Ps.* lxxiii. 18, 19.

I will go in the strength of the Lord God; I will make mention of Thy righteousness, even of Thine only.—*Ps.* lxxi. 16.

Nevertheless, I am continually with Thee; Thou hast holden me by my right hand; Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee; my flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.—*Ps.* lxxiii. 23—26.

Blessed is the man whose strength is in Thee; in whose heart are the ways of them. They go from strength to strength; every one of them in Zion appeareth before God. For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.—*Ps.* lxxxiv. 5, 7, 11.

When I said, My foot slippeth; Thy mercy, O Lord, held me up. In the multitude of my thoughts within me, Thy comforts delight my soul.—*Ps.* xciv. 18, 19.

Remember me, O Lord, with the favour that Thou bearest unto Thy people; O visit me with Thy salvation; that I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance.—*Ps.* cvi. 4, 5.

(The Lord) satisfieth the longing soul, and filleth the hungry soul with goodness.—*Ps.* cvii. 9.

The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious, and His righteousness endureth for ever. He hath made His wonderful works to be remembered. The Lord is gracious and full of compassion. He hath given meat unto them that fear Him; He will ever be mindful of His covenant.—*Ps.* cxi. 2—5.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou openest Thy hand, and satisfiest the desire of every living thing.—*Ps.* cxlv. 14—16.

Praise the Lord, O my soul; while I live will I praise the Lord; I will sing praises unto my God, while I have my being.—*Ps.* cxlvi. 1, 2.

Let us pray.

Remember not, Lord, our offences, &c.

Lord, have mercy, &c.

Our Father, &c.

*See pages 1, 2.*

#### *A Form of Thanksgiving.*

107. Most gracious and merciful God, we give Thee most humble and hearty thanks that Thou hast permitted us, unworthy as we are of all Thy mercies, to draw near to Thine altar, there to partake of the heavenly food of the Body and Blood of Thy dear Son, Jesus Christ, our Saviour; and we humbly pray Thee, that all we, who have been partakers of that Holy Communion, may be fulfilled with Thy grace, and heavenly benediction; make us, O

Lord, fruitful in every good word and work, and grant that we may henceforth take Thee, as the strength of our hearts, and our portion for ever; through our Lord and Saviour Jesus Christ. Amen.

*For Forgiveness.*

108. O LORD GOD, Who art full of compassion and mercy; We humbly pray Thee to forgive the iniquity of our holy things, the coldness and deadness of our hearts; the wanderings of our thoughts; our want of reverence in partaking of so great and holy a mystery; and all the imperfections of our services; and grant, O Lord God, that the receiving of this Holy Communion may not be to our condemnation or peril, but be a savour of life unto life to our souls; through Jesus Christ our Redeemer. Amen.

*That the Sacrament may be to us  
a means of Grace.*

109. O MERCIFUL GOD, Who wilt not withhold any good thing from them that walk uprightly; We most humbly beseech Thee to give us grace to go from strength to strength; help us, O Lord, to walk worthy of our holy vocation, to guard against all temptations, striving against sin, resisting the devil, overcoming the world, mortifying the flesh, and having continually in our remembrance the sufferings of Thy dear Son Jesus Christ on the Cross: that, when we come to appear before Thee at the Last Day, we may be numbered with Thy saints in glory everlasting; through the merits of Jesus Christ, our Saviour. Amen.

*For Gratitude to God.*

110. Most holy, and all-merciful Jesus, Whose loving-kindness is better than life, and Who hast shewn such marvellous love in having permitted us, Thine unworthy creatures, to eat and drink at Thy table here in Thy Kingdom of grace; Make us ever mindful of this Thine inestimable bounty and favour, and never to forget what Thou hast done for our souls; and grant, O Lord, that we may shew forth our thankfulness, by living no longer to ourselves, but to Thee, Who didst die for our sins, and rise again for our justification, and Who now ever livest to make intercession for us. Hear us, O Lord Jesu, for Thine own Name's sake. Amen.

*If the Sacrament should have been  
Administered for the Last Time.*

111. O GOD, Thou art our God for ever and ever; Thou wilt be our guide unto death. Thou wilt never leave us nor forsake us. O merciful Lord, comfort the soul of this Thy servant in *his* last extremity with the remembrance of these gracious promises, and the assurance of Thy presence; and may that heavenly food, of which *he* has so lately partaken, strengthen *him* in *his* weakness, and nourish *him* unto life eternal. O God, in all *his* pains of body, and in all the agonies of *his* spirit, may *he* bear in mind that Jesus was crucified for *him*; that for *him* He endured the shame and the spitting, the crown of thorns, and the piercing of the spear, and that by His stripes we are healed. May *he* find in the Cross of Jesus the healing of all *his* wounds, rest to *his* weariness, and a firm assurance of hope unto

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

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God. He heard my voice out of His temple, and my cry came before Him, even into His ears. He brought me forth into a large place; He delivered me, because He delighted in me. It is God that girdeth me with strength, and maketh my way perfect. The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted.—*Ps.* xviii. 1–6, 19, 32, 46.

Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord; He is our help and shield. For our heart shall rejoice in Him; because we have trusted in His holy Name. Let Thy mercy, O Lord, be upon us, according as we hope in Thee.—*Ps.* xxxiii. 18–22.

Thy vows are upon me, O God. I will render praises unto Thee. For Thou hast delivered my soul from death; wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?—*Ps.* lvi. 12, 13.

I will praise Thee, O Lord, my God, with all my heart; and I will glorify Thy Name for evermore; for great is Thy mercy toward me; and Thou hast delivered my soul from the lowest hell.—*Ps.* lxxvi. 12, 13.

I will sing unto the Lord as long as I live; I will sing praise to my God, while I have my being.—*Ps.* civ. 33.

*For appropriate Psalms, see page 80.*

*Lessons from Holy Scripture will be found in Lessons (222–236), Part II., pp. 153–157.*

Let us pray.

Lord, have mercy, &c.  
Our Father, &c.

*A Form of Thanksgiving.*

113. Most blessed and gracious Lord God, Who givest medicine to heal our sicknesses, and Who holdest our souls in life; We give Thee humble and hearty thanks that it hath pleased Thee to bless the means used for the recovery of this Thy servant, and to rescue *him* from the jaws of death; make *him*, O Lord, ever mindful of Thy great loving-kindness, in sparing *him* when *he* deserved punishment, and in not cutting *him* off in the midst of *his* days. May *he* henceforth dedicate to Thee that life which Thou hast now so mercifully prolonged, and shew forth Thy praise, by living to Thy glory, and serving Thee faithfully all *his* days; through Jesus Christ our Lord. Amen.

*Against Falling Back.*

114. O LORD GOD, Who out of mercy to this our *brother* didst bring *him* nigh unto death, and hast now crowned *him* with loving-kindness and tender mercies by renewing *his* strength; Grant, we beseech Thee, that *he* may never lose sight of this Thy Fatherly visitation, but know that Thou of very faithfulness hast caused *him* to be troubled. O Lord, continue Thy goodness to *him*, and preserve *him* by the grace of Thy Holy Spirit from falling back into those sins for which *he* has so lately expressed *his* sorrow, which we trust is of that godly sort that leadeth to repentance unto life. O gracious God, may it henceforth be



the end; and receive strength from Thee, O God, in faith and patience to wait for the coming of the Lord Jesus, Who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

*From Bishop Jeremy Taylor.*

112. BLESSED and eternal Jesus, Who gavest Thyself a Sacrifice for our sins, Thy Body for our spiritual food, Thy Blood to nourish our spirits; Open our eyes, that we may see the excellency of Thy love, the bitterness of Thy Passion, the merits of Thy Sacrifice, and the glories and virtues of this Holy Sacrament. Lord, let us ever hunger and thirst after this instrument of righteousness; let us have no relish of the unsatisfying

delights of things below; but may our souls dwell in Thee; let us ever receive Thee spiritually, and frequently communicate with Thee sacramentally, and dwell in the pleasures of Thy house eternally. Having received the Body of our blessed Lord, may we be one with Him in His mystical Body, and of the same Spirit, united with indissoluble bonds of a strong faith, and a holy hope, and a never-failing charity; that from this veil we may pass into the visions of eternal light, from eating Thy Body to beholding Thy face in the glories of Thine everlasting Kingdom, O blessed and eternal Jesus. Amen.

The peace of God, &c.

*See Benedictions at the end of the Volume.*

## OFFICE XIV.

*Thanksgiving after Recovery from Sickness.*

### SENTENCES.

THE Lord is the portion of mine inheritance, and of my cup; Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, Who hath given me counsel; my reins also instruct me in the night season. I have set the Lord always before me; because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt shew me the path of life; in Thy presence is fulness of joy; at Thy

right hand there are pleasures for evermore.—*Ps. xvi. 5—11.*

*Or this.*

I WILL love Thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength in Whom I will trust; my buckler, and the horn of my salvation; and my high tower. I will call upon the Lord, Who is worthy to be praised; so shall I be saved from mine enemies. The sorrows of death compassed me; and the floods of ungodly men made me afraid. The sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the Lord, and cried unto my

God. He heard my voice out of His temple, and my cry came before Him, even into His ears. He brought me forth into a large place; He delivered me, because He delighted in me. It is God that girdeth me with strength, and maketh my way perfect. The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted.—*Ps.* xviii. 1—6, 19, 32, 46.

Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord; He is our help and shield. For our heart shall rejoice in Him; because we have trusted in His holy Name. Let Thy mercy, O Lord, be upon us, according as we hope in Thee.—*Ps.* xxxiii. 18—22.

Thy vows are upon me, O God. I will render praises unto Thee. For Thou hast delivered my soul from death; wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?—*Ps.* lvi. 12, 13.

I will praise Thee, O Lord, my God, with all my heart; and I will glorify Thy Name for evermore; for great is Thy mercy toward me; and Thou hast delivered my soul from the lowest hell.—*Ps.* lxxvi. 12, 13.

I will sing unto the Lord as long as I live; I will sing praise to my God, while I have my being.—*Ps.* civ. 33.

*For appropriate Psalms, see page 80.*

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Let us pray.

Lord, have mercy, &c.  
Our Father, &c.

*A Form of Thanksgiving.*

113. Most blessed and gracious Lord God, Who givest medicine to heal our sicknesses, and Who holdest our souls in life; We give Thee humble and hearty thanks that it hath pleased Thee to bless the means used for the recovery of this Thy servant, and to rescue *him* from the jaws of death; make *him*, O Lord, ever mindful of Thy great loving-kindness, in sparing *him* when *he* deserved punishment, and in not cutting *him* off in the midst of *his* days. May *he* henceforth dedicate to Thee that life which Thou hast now so mercifully prolonged, and shew forth Thy praise, by living to Thy glory, and serving Thee faithfully all *his* days; through Jesus Christ our Lord. Amen.

*Against Falling Back.*

114. O LORD GOD, Who out of mercy to this our *brother* didst bring *him* nigh unto death, and hast now crowned *him* with loving-kindness and tender mercies by renewing *his* strength; Grant, we beseech Thee, that *he* may never lose sight of this Thy Fatherly visitation, but know that Thou of very faithfulness hast caused *him* to be troubled. O Lord, continue Thy goodness to *him*, and preserve *him* by the grace of Thy Holy Spirit from falling back into those sins for which *he* has so lately expressed *his* sorrow, which we trust is of that godly sort that leadeth to repentance unto life. O gracious God, may it henceforth be

*his* delight to do Thy will, and cheerfully take up *his* Cross, and follow in all holy obedience the example of Thy dear Son Jesus Christ our Saviour, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

*For a Due Sense of his Obligations.*

115. O BLESSED and holy Jesus, Who didst so graciously heal the impotent man who for eight and thirty years had been weighed down by an incurable infirmity, and Who, on finding him in the temple, didst bid him sin no more, lest a worse thing should happen unto him; We humbly beseech Thee make this Thy servant deeply sensible of the great danger of incurring Thy displeasure; and, while *his* heart is yet softened by affliction, impress upon *him*, O Lord, the obligation under which *he* lieth of redeeming *his* time, and glorifying God in *his* body and in *his* spirit, which Thou hast re-

deemed with Thy most precious Blood, O blessed Jesus, our only Lord and Saviour. Amen.

*For Grace to Perform his Vows.*

116. O LORD GOD, Who knowest our frailty, and that without Thy grace we can do nothing; Put this Thy servant, we pray Thee, continually in remembrance of those solemn vows and promises of amendment which *he* made on *his* sick bed, that *he* may not, on going back to *his* work in the world, return to *his* former sins, or be led to forget Thee by the bad example of any former evil companions. Preserve *him*, O merciful Lord, from having fellowship with the unfruitful works of darkness; and grant that, walking in the light of truth and holiness, *he* may hereafter attain to the enjoyment of the light of everlasting life; through Jesus Christ our blessed Lord and Saviour. Amen.

Unto God's gracious mercy, &c.

*See page 5.*

## OFFICE XV.

*\*For a Sunday School.*

### I.—AT THE OPENING OF MORNING SCHOOL.

*After the singing of a Hymn (should it be thought desirable thus to commence), let the Minister or appointed Teacher read one or more of the following*

#### SENTENCES.

THIS is the day which the Lord hath made; we will rejoice, and be glad in it.—*Ps. cxviii. 24.*

Cause me to hear Thy loving-kindness in the morning, for in Thee do I trust; cause me to know the way, wherein I should walk; for I lift up my soul unto Thee.—*Ps. cxliii. 8.*

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O most High; to shew forth Thy loving-kindness

in the morning, and Thy faithfulness every night.—*Ps.* xcii. 1, 2.

Now is Christ risen from the dead, and become the first-fruits of them that slept.—*1 Cor.* xv. 20.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—*Col.* iii. 1.

O God, Thou art my God ; early will I seek Thee.—*Ps.* lxi. 1.

Like as a father pitieth his own children, even so is the Lord merciful unto them that fear Him.—*Ps.* ciii. 13.

Thy words have I hid within my heart, that I should not sin against Thee.—*Ps.* cxix. 11.

Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep Thy law ; yea, I shall keep it with my whole heart.—*Ps.* cxix. 33, 34.

O Lord, Thou hast searched me, and known me ; Thou knowest my down-sitting, and mine up-rising ; Thou understandest my thought afar off.—*Ps.* cxxxix. 1, 2.

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.—*Ps.* xxxii. 1, 2.

God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—*S. John* iii. 16.

I love them that love Me ; and those that seek Me early shall find Me.—*Prov.* viii. 17.

The eyes of the Lord are upon the righteous, and His ears are open unto their cry.—*Ps.* xxxiv. 15.

Let the words of my mouth,

and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer.—*Ps.* xix. 14.

O come, let us worship and bow down ; let us kneel before the Lord our Maker.—*Ps.* xcv. 6.

Let us pray.

*Confession of Sin.*

117. ALMIGHTY and merciful Father, Who art always more ready to hear than we to pray ; We, Thy humble servants, draw near to Thee this morning, acknowledging our manifold sins and wickedness. We have transgressed Thy commandments, and have done evil in Thy sight. In many ways we have all offended, and provoked most justly Thine anger against us. Have mercy upon us, O God, for Thy dear Son Jesus Christ's sake. Remember not the sins and offences of our youth, but blot out our iniquities and cleanse us from our sins ; through the merits of Jesus Christ our Lord. Amen.

*Dedication of Ourselves to God.*

118. O LORD GOD ALMIGHTY, we are Thine, bought with a price, even with the precious Blood of Thy dear Son ; and we offer up ourselves, our souls and bodies, to Thy service ; humbly beseeching Thee to accept this day, in and through Jesus Christ our Saviour, all our prayers, praises and thanksgivings, not weighing our merits, but pardoning our offences ; through the same Jesus Christ, our blessed Mediator and Redeemer. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, &c.

*Here may follow the Collect for the Day.*

*Then may be said one or more of the following Prayers.*

*For the Children.*

119. Most blessed and holy Jesus, Who as a little child hast set us a perfect example of humility, and obedience to Thine earthly parents; We beseech Thee to bless these Thy children, now gathered together in this school for instruction in the way of godliness. Make them, O Lord, attentive to their teachers. Impress upon their memories and hearts the lessons which they may be taught this day. Give them gentle dispositions, and pure and holy thoughts. Preserve them from all unruliness, irreverence, hasty tempers, and every sinful habit; and grant, O Lord, that, as they grow in years, they may grow in grace, and spend their lives in Thy service, and to Thy glory, Who with the Father and the Holy Ghost livest and reignest, ever one God, world without end. Amen.

*For the Teachers.*

120. Most gracious and merciful God, the Fountain of all wisdom and truth; We humbly pray Thee, that Thou wouldest bless those who are assisting in the work of teaching the little ones of Thy flock. May they seek their knowledge from Thee, and, aided by

Thy Holy Spirit, bring home to the infant minds of these children some portion of heavenly truth. Give them patience, meekness, and love, a firm faith, and a holy hope, and evermore unite our hearts to fear Thy Name; through Jesus Christ our Lord. Amen.

*For a Blessing on this Day's Services.*

121. ALMIGHTY FATHER, Who on the first day of the week didst raise from the dead our Lord Jesus Christ; Raise up, we pray Thee, our souls to newness of life, and grant that we may enter into Thy gates with thanksgiving, and into Thy courts with praise. Be present with us, O Lord, to hear our prayers, and accept our praises; and help us to pray and sing with the spirit, and with the understanding also. Bless the preaching of Thy holy Word, that it may awaken sinners, instruct the ignorant, comfort the penitent, and strengthen them that believe. Pardon, we pray Thee, all those who forsake the assembly of Thy saints, and give them a new heart, that they may love Thy Name. And pour down upon us and all our fellow-worshippers the spirit of true devotion, that we may with one mind and one mouth glorify Thee; through Jesus Christ our Saviour and Redeemer. Amen.  
The grace of our Lord Jesus Christ, &c.

## II.—EVENING PRAYER.

### SENTENCES.

LET our prayer be set before Thee as incense, and the lifting up of our hands as the evening sacrifice.—*Ps.* cxli. 2.

Search me, O God, and know

my heart; try me, and know my thoughts; and see, if there be any wicked way in me, and lead me in the way everlasting.—*Ps.* cxxxix. 23, 24.

The mercy of the Lord is from

everlasting to everlasting upon them that fear Him, and His righteousness unto children's children.—*Ps. ciii. 17.*

Bless the Lord, O my soul; and all that is within me, bless His holy Name. Bless the Lord, O my soul, and forget not all His benefits.—*Ps. ciii. 1, 2.*

O taste, and see that the Lord is good; blessed is the man that trusteth in Him.—*Ps. xxxiv. 8.*

So teach us to number our days, that we may apply our hearts unto wisdom.—*Ps. xc. 12.*

Seek ye first the kingdom of God, and His righteousness; and all the things (that ye have need of) shall be added unto you.—*S. Matt. vi. 33.*

Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness; therefore, let us not sleep, as do others; but let us watch, and be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.—*1 Thess. v. 5, 6, 8.*

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.—*Ps. cxxi. 1, 2.*

(The Lord) that keepeth thee will not slumber; the Lord shall preserve thee from all evil; the Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.—*Ps. cxxi. 3, 7, 8.*

*Then all kneeling, let the Minister or Teacher say,*

Let us pray.

*Confession of Sin, and Prayer for Pardon, &c.*

122. WE are unworthy, O Lord,

of the least of all Thy mercies, for we have done wickedly, and trespass against Thee, neither have we walked before Thee with a perfect heart. Our transgressions are many, and our negligences and secret sins more than we can number; but be not Thou, O Lord, extreme to mark what we have done amiss. Reward us not after our iniquities. Remember not the sins and offences of our youth, nor the faults of our childhood; but according to Thy mercy in Christ Jesus think Thou upon us, O Lord, for Thy goodness; and send to us Thy Holy Spirit, that we may truly repent, and walk before Thee in holiness and righteousness all our days; through Jesus Christ our Lord and Saviour. Amen.

Lord, have mercy, &c.

Christ, have mercy, &c.

Lord, have mercy, &c.

Our Father, &c.

*The Collect for the Day.*

*For the Children of the School.*

123. O HEAVENLY Father, Who wouldest have all men to be saved, and come to a knowledge of the truth; Cleanse, sanctify, and bless us. Open our eyes, that we may see the wondrous things of Thy law, and our hearts, that we may understand Thy Word; and grant that all those who are now about to be [or who have been] instructed in this school may become wise unto salvation, and attain hereafter everlasting life; through the merits of Thy dear Son Jesus Christ our Lord. Amen.

*Here may follow the Magnificat, or a Hymn, after which the Minister or Teacher may say one or more of the following Prayers.*

*For Mercy, &c.*

124. O LORD GOD, Whose eyes are in every place, beholding the evil and the good, and from Whom no secrets are hid; Look down in mercy upon us this evening, and lead us to true repentance. Make all sin hateful to us, because it is hateful to Thee. May we look up to the Cross of Jesus Christ, and through His Blood obtain forgiveness of all that is past; and give us, O Lord, we beseech Thee, a hearty desire to do Thy will, and walk as children of light; for Christ our Saviour's sake. Amen.

*For Protection.*

125. O LORD GOD, our heavenly Father, Who never slumberest nor sleepest; Be pleased in Thy mercy to watch over us this night, and to keep us in peace and safety. Give us grace to remember that we must all one day lie down in the dust. Make us watchful and vigilant, lest the day of Christ come upon us unawares. While we live, may we live unto Thee; and when we die, may we die unto Thee; so that, living or dying, we may be Thine; through Jesus Christ our Lord. Amen.

*A Form of Intercession.*

126. O LORD JESU CHRIST, Who willest that all men should be saved, and come to a knowledge of the truth; Be pleased to let Thy light shine into the hearts of all those who are in ignorance of Thy Word, or living in carelessness or sin. Prosper the efforts of Thy ministers in the conversion of the wicked, and the strengthening of them that believe. Grant that as faithful and wise stewards they may rightly divide the word

of truth, and duly administer Thy Holy Sacraments. Bless all those that are near and dear to us; especially remember with Thy favour the parents of these scholars, and all who pray for us. Give them and us, O Lord, a knowledge of Thy will here, and in the world to come everlasting life, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

*A Form of Thanksgiving.*

127. O LORD, our King and God, Whose mercy is over all Thy works; Accept, we humbly beseech Thee, our evening sacrifice of praise and thanksgiving. We bless and praise Thy holy Name for all the gifts which we enjoy from Thee. Our health and strength, our food and raiment, our peaceful homes and kind friends, are all the effects of Thy bounty; make us, O Lord, to see in these common mercies the greatness of Thy loving-kindness and tender care. But above all do we praise Thee for Thy gifts of grace to our souls, for our adoption into Thy family, for our redemption in Christ Jesus, for the presence and help of Thy Holy Spirit, and for the blessed hope of everlasting life. This day Thou hast given us another opportunity of worshipping Thee in the courts of Thy house, of hearing Thy most holy Word, and of asking for those things which are needful for us, in the Name of Thy dear Son; O Lord, grant that we may not have gone thither in vain; pardon the imperfections of our services, the coldness of our hearts, and all our wandering thoughts; and make us fruitful in the knowledge of Jesus Christ,

and in every good word and work, that having served Thee here on earth, we may be fitted for Thy service hereafter in heaven; through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

*Concluding Prayer.*

128. Most gracious and merciful Father, we now commit ourselves to Thy care and keeping. Send, we beseech Thee, Thine angels to guard us, and Thy Holy Spirit to guide and sanctify us. Keep us evermore in Thy faith and fear. May Thy love watch over us during the hours of darkness, and if it please Thee to add another day to our lives, may we go forth in Thy strength to our daily work with hearts full of trust in Thee, and thankfulness for Thy mercies; through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ, &c.

*The following occasional Prayers may be sometimes used.*

*For Love to God.*

129. O MERCIFUL God, Who hast so loved us as to send Thine

only-begotten Son to die for our sins; Fill our hearts with such love towards Thee, that we may cheerfully do Thy will, and readily obey Thy commandments; and give us grace, O Lord, to follow in the steps of Jesus Christ our Saviour, that we may grow like unto Him in all things, and hereafter enter into the enjoyment of those good things which pass man's understanding: through Jesus Christ our Lord. Amen.

*For Christian Charity.*

130. BLESSED and holy Jesus, Who hast given us a new commandment, that we should love one another, as Thou hast loved us; Give us grace to put away all malice, evil-speaking, and uncharitableness, and to be kind one to another, tender-hearted, and forgiving. May we recall, O Lord, Thine exceeding great love to us, in laying down Thy life for us sinners, and henceforth walk in Thy steps, by loving each other not in word only, but in deed and in truth, and so prove ourselves to be Thy disciples indeed, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

## A LITANY.

*To be used in the Time of Sickness and Death.*—(From Hele.)

REMEMBER not, Lord, our offences; neither take Thou vengeance of our sins; spare us, good Lord; spare this Thy servant, whom Thou hast redeemed with Thy most precious Blood, and be not angry with us for ever.

*Spare us, good Lord.*

From the guilt and burden of our sins; from the stings and

terrors of conscience; from the illusions and assaults of our ghostly enemy; and from the bitter pains of eternal death,

*Good Lord, deliver us.*

From all impatience and repining at Thy chastisements; from dejection of spirit and distrust of Thy mercies; from the fear of death; and from such extremity of sick-



ness, anguish, or agony, as may in any way withdraw our minds from Thee,

*Good Lord, deliver us.*

By Thy manifold and great mercies; by the all-sufficient merits of Thy blessed Son Jesus Christ; by His Agony and Bloody Sweat; by His bitter Cross and Passion; by His glorious Resurrection and Ascension; by His continual Intercession for us at Thy right hand; and by the graces and comforts of the Holy Ghost,

*Good Lord, deliver us.*

In all the changes and chances of this mortal life; in the day of prosperity, and in the day of adversity; in the hour of death, and in the day of judgment,

*Good Lord, deliver us.*

We sinners do beseech Thee to hear us, O Lord God; and that it may please Thee to look upon us with the eyes of Thy mercy; to give us comfort and sure confidence in Thee; and in all our dangers and necessities to stretch forth the right hand of Thy majesty to help and defend us, and to keep us in perpetual peace and safety;

*We beseech Thee to hear us, good Lord.*

That it may please Thee to remember us with Thy favour; and to give us grace so to follow the good examples of Thy servants departed this life in Thy faith and fear, that with them we may be partakers of Thy heavenly kingdom;

*We beseech Thee to hear us, good Lord.*

That it may please Thee to sanctify to this Thy servant all Thy fatherly corrections; and to grant that the sense of *his* weakness may

add strength to *his* faith, and seriousness to *his* repentance; and may *he* so take Thy visitation, that after this life ended *he* may dwell with Thee in life everlasting;

*We beseech Thee to hear us, good Lord.*

That it may please Thee to give *him* an entire resignation to Thy blessed will; to wean *his* affections from things below and to fill *him* with ardent desires after heaven; and finally, to make *him* a partaker of all Thy blessings and promises in Christ Jesus;

*We beseech Thee to hear us, good Lord.*

That it may please Thee to fill *his* soul with such a comfortable sense of reconciliation with Thee, our God, that when Thou shalt call *him* to walk through the valley of the shadow of death, *he* may fear no evil, but may lay *him* down in peace, and when *he* awakes up may *he* be satisfied with Thy presence in Thy glory;

*We beseech Thee to hear us, good Lord.*

That it may please Thee to give Thy holy angels charge over *him* to assist *him* in *his* last conflict, and to conduct *his* soul into the blessed society of Thy saints in Paradise; there to rest in joy and peace, till Thou shalt vouchsafe to *his* body a part in the blessed resurrection to life and glory;

*We beseech Thee to hear us, good Lord.*

Let us pray.

Son of God, we beseech Thee, &c.

O Lamb of God, that takest away, &c.

Grant us Thy peace.

O Lamb of God, that takest away, &c.

Have mercy upon us.

O Christ, hear us.

Lord, have mercy, &c.

Our Father, &c.

O God, merciful Father, Who despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist the prayers that we make before Thee in all our troubles and adversities, whensoever they oppress us; and grant that in all Thy dispensations to us here on earth, we may stedfastly look up to heaven, and by faith behold the

glory that shall be revealed; and being filled with the Holy Ghost, may unfeignedly love and bless Thy Holy Name; through Jesus Christ our Lord. Amen.

O blessed Jesus, Who sittest at the right hand of God, and hast promised, that Thou wilt not leave us comfortless; Send Thy Holy Ghost to comfort us, and exalt us unto the same place, whither Thou art gone before; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Almighty Lord, &c.

Unto God's gracious mercy, &c.

## A FORM OF GENERAL THANKSGIVING.

*Adapted from* HELE'S *Offices.*

131. ALMIGHTY and merciful Father, we bow before Thee in a thankful acknowledgement of Thine unspeakable mercy to us, Thy sinful creatures.

Blessed be Thy great and glorious Name for creating man at the first in Thine own image; and when that was defaced by sin, for renewing us in Christ Jesus, and making us capable of everlasting happiness; for our reason and understanding, our senses, memory and speech, and all our powers of mind and body.

Blessed be Thy Name, O God, that we were born of Christian parents, and dedicated to Thee in holy Baptism, and have had so many opportunities of knowing and worshipping Thee, the only true God, and Jesus Christ, Whom Thou hast sent.

We bless Thee, O Lord, for Thine unwearied patience towards

us, after so many and great provocations; and for Thy merciful preservation of us from innumerable dangers through the whole course of our lives.

We bless Thee, O Lord, for supporting us under divers temptations; and for Thy preventing grace, which has kept us from falling into them.

We bless Thee, O Lord, for the continual and bountiful support of Thy Providence in affording us all things needful for our bodies; for the measure of health we have enjoyed; for our friends and benefactors; and, above all, for whatever opportunities Thou hast given us of being instrumental to Thy glory, and the good of our fellow-creatures.

We bless Thee, O heavenly Father, for all the gracious methods Thou hast used to reclaim us from the ways of sin and vanity, and to

bring us to a sense of our dependence and duty; for all the loving chastisements of Thy fatherly hand, and all the light troubles and afflictions of this life.

But above all, we bless and adore Thy tender love to us and all mankind, in the redemption of the world by the Death and Passion of our Saviour Christ, both God and Man; Who humbled Himself even to the death upon the Cross for us miserable sinners, Who lay in darkness and the shadow of death, that He might make us the children of God, and exalt us unto everlasting life; and we give Thee most humble and hearty thanks for the exceeding great love of our Master and only Saviour Jesus Christ, as in dying for us, so also in ordaining holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort.

We bless Thee, O Lord, for the inestimable advantages of Thy Divine revelation: for that Thou hast not left us to the dim light of our own reason, but hast given us Thy Holy Scriptures, which are able to make us wise unto salvation.

Finally, O Lord, we bless Thee for all the gracious communications of Thy Holy Spirit, by Whom Thou hast excited in our hearts any good desires, or enabled us to act according to Thy will.

Not unto us, O Lord, not unto us; but unto Thy Name be the praise. We will love Thee, O Lord, our strength: we will praise Thy Name for ever and ever. Thou art our God, and we will thank Thee; Thou art our God, and we will praise Thee.

And do Thou, O gracious Lord, be pleased to accept of these our imperfect praises and thanksgivings, for the love of Jesus Christ, Thine only Son, our Lord and Saviour. Amen.

*Another Form of Thanksgiving.*

132. O ALMIGHTY and most merciful Father, from Whom cometh every good and perfect gift, we render unto Thee most humble and hearty thanks for all Thy mercies, which are over all Thy works. To Thee we owe our life, our health and strength, our food and raiment, and all the blessings we enjoy; and we desire to praise Thee for so graciously providing for our wants, and continuing our comforts.

And if, O Lord, Thou shouldest see fit to deny us any of those things which seem to us to be necessary, give us grace to rejoice even in our tribulation, and to learn how to be in want as well as how to abound, so that in every thing we may give thanks.

But chiefly are we bound to praise Thee for Thine unspeakable love in sending Thine only Son to die for us, and in opening unto us, through Him, the gate of everlasting life. Grant, O Lord, that, through faith in His Cross and Passion, we may be crucified unto the world, and by the power of His resurrection may walk in newness of life.

We also bless and praise Thee, O Lord, for the gift of the Holy Ghost, to be our guide and comforter—our ever-present help and strength—to quicken, enlighten, and sanctify us; may we ever follow His godly motions in righteousness and true holiness.

Finally, we bless Thy holy Name for all the means of grace, for our Baptism into Christ Jesus, for Thy Holy Word to instruct us, for all the ordinances of Thy house of prayer, especially for the Holy Communion, in which Thou givest the Body and Blood of Thy dear Son our Saviour to be the food and sustenance of our souls, for all other spiritual blessings, and above

all for the blessed hope of everlasting life; and we humbly pray Thee, O merciful Lord God, to pour Thy love into our hearts, that we may henceforth praise Thee, not with our lips only, but in our lives; through Jesus Christ Thy Son our Lord, to Whom with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

#### EJACULATIONS FROM THE BOOK OF PSALMS,

*Which may be used in times of Extreme Sickness, or as Death approaches.*

##### I. *Ejaculations, consisting of Implications for Mercy or Help, &c.*

LORD, lift Thou up the light of Thy countenance upon me.—*Ps. iv. 6.*

Hearken unto the voice of my cry, my King and my God; for unto Thee will I pray.—*Ps. v. 2.*

Lead me, O Lord, in Thy righteousness, because of mine enemies; make Thy way straight before my face.—*Ps. v. 8.*

Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death.—*Ps. xiii. 3.*

Preserve me, O God, for in Thee do I put my trust.—*Ps. xvi. 1.*

O hold Thou up my goings in Thy paths, that my footsteps slip not.—*Ps. xvii. 5.*

Shew me Thy ways, O Lord; teach me Thy paths. Lead me in Thy truth, and teach me; for Thou art the God of my salvation; on Thee do I wait all the day. Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me, for Thy goodness' sake, O Lord.

For Thy Name's sake, O Lord, pardon mine iniquity; for it is great.—*Ps. xxv. 4, 5, 7, 11.*

Forsake me not, O Lord; O my God, be not far from me. Make haste to help me, O Lord, my salvation.—*Ps. xxxviii. 21, 22.*

Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am. Hear my prayer, O Lord, and give ear unto my cry; hold not Thy peace at my tears. O spare me, that I may recover strength, before I go hence, and be no more.—*Ps. xxxix. 4, 12, 13.*

Be pleased, O Lord, to deliver me; O Lord, make haste to help me.—*Ps. xl. 13.*

O send out Thy light and Thy truth; let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles. Then will I go unto the altar of God, unto God, my exceeding joy.—*Ps. xliii. 3, 4.*

Give ear to my prayer, O God; and hide not Thyself from my supplication; attend unto me, and hear me.—*Ps. lv. 1, 2.*

Be merciful unto me, O God, be merciful unto me; for my soul trusteth in Thee; yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast. I will cry unto God most high; unto God, that performeth all things for me.—*Ps. lvii. 1, 2.*

Deliver me from mine enemies, O my God; defend me from them that rise up against me.—*Ps. lix. 1.*

Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto Thee, when my heart is overwhelmed. Lead me to the Rock that is higher than I.—*Ps. lxi. 1, 2.*

Deliver me out of the mire, and let me not sink; let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. Hear me, O Lord; for Thy loving-kindness is good; turn unto me, according to the multitude of Thy tender mercies.—*Ps. lxix. 14—17.*

Deliver me, O my God, out of the hand of the wicked; out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord God; Thou art my trust from my youth.—*Ps. lxxi. 4, 5.*

Cast me not off in the time of old age; forsake me not when my strength faileth.—*Ps. lxxi. 9.*

Teach me Thy way, O Lord; I will walk in Thy truth; unite my heart to fear Thy Name.—*Ps. lxxxvi. 11.*

So teach us to number our days that we may apply our hearts unto wisdom.—*Ps. xc. 12.*

Hear my prayer, O Lord, and let my cry come unto Thee. Hide not

Thy face from me in the day when I am in trouble; incline Thine ear unto me: in the day when I call answer me speedily.—*Ps. cii. 1, 2.*

With my whole heart have I sought Thee: O let me not wander from Thy commandments.—*Ps. cxix. 10.*

Open Thou mine eyes, that I may behold wondrous things out of Thy law.—*Ps. cxix. 18.*

Search me, O God, and know my heart: try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.—*Ps. cxxxix. 23, 24.*

Lord, I cry unto Thee: make haste unto me; give ear unto my voice, when I cry unto Thee. Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice.—*Ps. cxli. 1, 2.*

Set a watch, O Lord, before my mouth; keep the door of my lips.—*Ps. cxli. 3.*

Cause me, O Lord, to hear Thy loving-kindness in the morning; for in Thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto Thee.—*Ps. cxliii. 8.*

Teach me to do Thy will, O Lord, for Thou art my God: Thy Spirit is good; lead me into the land of uprightness.—*Ps. cxliii. 10.*

## II. *Ejaculations Penitential.*

Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed.—*Ps. vi. 2.*

In my distress I called upon the Lord, and cried unto my God.—*Ps. xviii. 6.*

My God, my God, why hast Thou forsaken me? O my God, I cry in the day-time, but Thou

hearest not; and in the night season, and am not silent; but Thou art holy.—*Ps.* xxii. 1—3.

Turn Thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged: O bring Thou me out of my distresses. Look upon mine affliction, and my pain; and forgive all my sins.—*Ps.* xxv. 16—18.

Examine me, O Lord, and prove me; try my reins and my heart.—*Ps.* xxvi. 2.

Lord, be merciful unto me: heal my soul, for I have sinned against Thee.—*Ps.* xli. 4.

Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him, Who is the health of my countenance, and my God.—*Ps.* xlii. 11.

Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin.—*Ps.* li. 1, 2.

Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.—*Ps.* li. 9—11, 17.

Thou tellest my wanderings; put Thou my tears into Thy bottle; are they not in Thy book? —*Ps.* lvi. 8.

Save me, O God; for the waters

are come in unto my soul.—*Ps.* lxi. 1.

I call to remembrance my song in the night; I commune with mine own heart; and my spirit made diligent search.—*Ps.* lxxvii. 6.

My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.—*Ps.* lxxxiv. 2.

Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.—*Ps.* lxxxvi. 6.

Out of the depths have I cried unto Thee, O Lord; Lord, hear my voice; let Thine ears be attentive to the voice of my supplications.—*Ps.* cxxx. 1, 2.

I cried unto Thee, O Lord; I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry, for I am brought very low.—*Ps.* cxlii. 5, 6.

### III. *Ejaculations of Encouragement.*

I have set the Lord always before me; because He is at my right hand, I shall not be moved.—*Ps.* xvi. 8.

Thou wilt shew me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.—*Ps.* xvi. 11.

Wait on the Lord; be of good courage; and He shall strengthen thy heart; wait, I say, on the Lord.—*Ps.* xxvii. 14.

For this God is our God for ever and ever; He will be our Guide even unto death.—*Ps.* xlviii. 14.

As for me, I will call upon God, and the Lord shall save me; evening and morning, and at noon, will I pray, and cry aloud; and

He shall hear my voice.—*Ps.* lv. 16, 17.

My soul, wait thou only upon God, for my expectation is from Him; He only is my rock and my salvation.—*Ps.* lxii. 5, 6.

O God, Thou art my God, early will I seek Thee. My soul thirsteth for Thee; my flesh longeth for Thee, in a dry and thirsty land, where no water is, to see Thy power, and Thy glory, so as I have seen Thee in the sanctuary.—*Ps.* lxiii. 1, 2.

Thou shalt guide me with Thy counsel and afterward receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth, but God is the strength of my heart and my portion for ever.—*Ps.* lxxiii. 24—26.

I cried unto God with my voice, even unto God with my voice; and He gave ear unto me.—*Ps.* lxxvii. 1.

Thou, O God, art a God full of compassion and gracious; long-suffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me; give Thy strength unto Thy servant, and save the son of Thy handmaid.—*Ps.* lxxxvi. 15, 16.

When I said, My foot slippeth, Thy mercy, O Lord, held me up. In the multitude of my thoughts within me, Thy comforts delight my soul.—*Ps.* xciv. 18, 19.

How precious are Thy thoughts unto me, O God; how great is the sum of them.—*Ps.* cxxxix. 17.

#### IV. *Ejaculations of Thanksgiving.*

I will bless the Lord, Who hath given me counsel; my reins also instruct me in the night seasons.—*Ps.* xvi. 7.

I will call upon the Lord, Who is worthy to be praised; so shall I be saved from mine enemies.—*Ps.* xviii. 3.

O Lord, my God, I cried unto Thee, and Thou hast healed me. O Lord, Thou hast brought up my soul from the grave; Thou hast kept me alive, that I should not go down to the pit.—*Ps.* xxx. 2, 3.

Oh! how great is Thy goodness which Thou hast laid up for them that fear Thee! which Thou hast wrought for them that trust in Thee, before the sons of men. Thou shalt hide them in the secret of Thy presence from the pride of man; Thou shalt keep them secretly in a pavilion from the strife of tongues.—*Ps.* xxxi. 19, 20.

Our soul waiteth for the Lord; He is our help and our shield; for our heart shall rejoice in Him, because we have trusted in His holy Name; let Thy mercy, O Lord, be upon us, according as we hope in Thee.—*Ps.* xxxiii. 20—22.

My mouth shall praise Thee with joyful lips, when I remember Thee upon my bed, and meditate on Thee in the night-watches.—*Ps.* lxiii. 5, 6.

What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the Name of the Lord.—*Ps.* cxvi. 12, 13.

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PSALMS FOR THE DIFFERENT OFFICES IN PART I.

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"The Spirit of the Lord spake by me, and His Word was in my tongue."—2 *Sam.* xxiii. 2.

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OFFICE I.—FOR AN ORDINARY CASE OF SICKNESS.

*The Seven Penitential Psalms.*

Ps. vi., xxxii., xxxviii., li., cii., cxxx., cxliii.

*General Psalms.*

Ps. iii., xiii., xvi., xxiii., xxv., xxvii., xxviii., xxxi. 1—6; xxxix. 1—8; lvii., lxxvii. 1—11; lxxxvi. 1—12; xc.

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OFFICE II.—IN THE CASE OF A CARELESS OR IGNORANT PERSON.

Ps. iv., xiv., xv., l., liii., lxxxv., ci., cxii.

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OFFICE III.—FOR ONE IN UNBELIEF.

Ps. xxiv. 1—6; xxxii. 1—11; xxxvii. 1, 2, 34—40; xlix., lxxiii. 1—19; lxxviii. 11—23; xciv. 1—15.

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OFFICE IV.—FOR A SELF-RIGHTEOUS PERSON.

Ps. i., v. 3—7; vii. 12—18; xi. 1—7; xxxvii. 1, 2, 10—16; lxiv. 1—9; lxxiii., lxxxi. 9—17.

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OFFICE V.—FOR ONE IN DEJECTION OR MELANCHOLY, &c.

Ps. xvii., xxvi., xxxv. 1—9; xlii., xliii., liv., lvi., lxi., lxix. 1—18; lxxxiv., lxxxviii., xci., cxlii.

Many of the Psalms in the preceding Offices are suitable to Affliction and Despondency.

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OFFICE VI.—FOR ONE NOT LIKELY TO LIVE.

Ps. xvi., xxiii., xxvii., xxxix. 5—15; xc., cii. 1—7, 11, 12, 23—28; cxlii.



## OFFICE VII.—WITH THE FRIENDS OF ONE DECEASED.

Ps. ix. 1—4, 7—10; liv., cxxi.

Many of the Psalms in Office V. are appropriate to this Office.

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## OFFICE X.—FOR A WOMAN IN CHILDBED.

Ps. xiii., xxx., xxxi., cxvi. 1—12; cxxx., cxliii.

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## OFFICE XI.—FOR A SICK CHILD.

Ps. iv., viii., xiii., xxiii., xxv. 1—9; xxvii. 8—16; lxiii. 1—9; lxxxvi. 1—11; cxii., cxix. 33—40, 97—104, 105—112, 169—176; cxxi., cxxxi., cxxxix., cxlii., cxliii.

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## OFFICE XIV.—THANKSGIVING AFTER RECOVERY.

Ps. xvi., xviii. 1—6, 19, 47; xxiii., xxx., xxxiv., xl. 1—7; lxiii., lxvi., xcii. 1—9; ciii., cxvi., cxxxviii., cxlv.

# PART II.

## LESSONS FROM HOLY SCRIPTURE,

### ARRANGED FOR THE DIFFERENT OFFICES IN PART I.

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“Thy Word is a lamp unto my feet, and a light unto my path.”  
*Ps. cxix. 105.*

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### LESSONS FOR GENERAL CASES OF SICKNESS.

(*See Part I., Office I.*)

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*The Light in which Sickness is to be Viewed.*

(I.) “WHATEVER your sickness is, know you certainly that it is *God’s visitation.*”

(*See Exhortation in the Order for the Visitation of the Sick.*)

ISAIAH xlv. 5—7, 9.

1. I am the Lord, and there is none else, there is no God beside Me: I girded thee, though thou hast not known Me:

That they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else.

I form the light, and create dark-

ness: I make peace, and create evil: I the Lord do all these things.

Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, What makest thou? or thy work, He hath no hands?

#### REMARKS ON LESSON I.

The first fundamental doctrine of all true religion is this:—

“There is but one living and true God;” eternal, self-existent, the Maker of all things, &c., in Whom and by Whom all things live and exist.

There is, therefore, no such thing as chance, or accident, or good and bad luck in the world. All things are ordered, directed, and controlled by an infinitely wise and Almighty Providence. “I kill, and I make alive; I wound, and I heal.”—*Deut. xxxii. 39.* “I form the light and create darkness;” see above, v. 7. Not a sparrow falls without His knowledge. The Jews, especially, were taught to believe in God’s superintending Providence. All the temptations, signs, &c., of God’s stretched out arm were intended to shew that the Lord Jehovah was their only God.

Your sickness is sent for the same purpose, to teach you that the Lord alone is to be feared and worshipped. In the day of prosperity, in the time of health, youth, and vigour, we are apt to forget this. God is a God afar off, not in our thoughts, nor plans, nor affections.

But God takes away our strength in which we boasted, that we may henceforth "glory in the Lord." He makes us feel our weakness, that we may lean upon His arm for support, both for our bodies and also our souls; "not having our own righteousness, but the righteousness which is of God by faith."

Strive not, then, with God your Maker, but submit patiently to His loving chastisement; for His purpose in smiting you is one of mercy; He wills your salvation; be found a fellow-worker with Him, and your soul will prosper.

*Why Sickness is sent.*

(II.) "Whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable," &c.

One use of sickness is to call into exercise our patience, and to perfect the Christian character in us. The following passages from Holy Scripture (amongst many others) serve to teach us this. (Lessons 2—5.)

ROMANS v. 2—5.

2. By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

And patience, experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

REMARKS ON LESSON 2.

The true Christian's source of joy is hope of God's glory. He feels "the sufferings of this present time," &c. (Rom. viii. 18.) In the world he knows he shall meet with tribulation, but he is of good cheer, because Christ has overcome the world. His light affliction, which is but for a moment, worketh out for him a far more exceeding and eternal weight of glory; and therefore he learns to "glory in tribulations also."

Tribulation is grievous to bear; the unsanctified heart rebels against it; but it yieldeth at last the peaceable fruits of righteousness. The enduring of God's chastisements is a mark of the reality of our faith and trust in God's love; and having this, our hope is strengthened; we have an earnest of the glory we expect in the love of God shed abroad in our hearts.

We see from this the blessedness of endurance; as gold is tried in the fire, so are the souls of the righteous in the furnace of adversity. Oh, let us with Christ learn obedience by the things that we suffer; that if we "suffer with Him" now (according to the will of God) we may hereafter "reign with Him" in glory.

## S. JAMES i. 2—4, 12.

3. My brethren, count it all joy when ye fall into divers temptations;

Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.

## 1 S. PETER i. 3—9.

4. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible,

and undefiled, and that fadeth not away, reserved in heaven for you,

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations :

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ :

Whom having not seen, ye love ; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory :

Receiving the end of your faith, even the salvation of your souls.

## REMARKS ON LESSON 4.

Adversities and troubles are the Christian's lot. Judgment begins at the House of God ; but there is a "needs be" in every trial. God doth not willingly grieve or afflict the children of men. The end of affliction is for the trial of our faith, for our advantage and profit. Gold, though precious, perishes ; our faith should never fail us, but increase in strength and purity.

To those whose faith in Christ remains firm, will be addressed the words, "Come ye blessed children," &c.

Even in this world the fruits of faith arrive more speedily at maturity, when the Christian is suffering affliction, and faith leads to love, and love to "joy unspeakable and full of glory," and already is felt in the heart the earnest and foretaste of eternal salvation.

To attain this, we must come to Christ, forsaking sin, and cleave to Him, "Who hath washed us from our sins in His own Blood." Then will follow peace, and there will spring up in the heart the light of joy and gladness in the Holy Ghost, even in the darkest hour.

## 2 COR. iv. 16—18.

5. For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us

a far more exceeding and eternal weight of glory ;

While we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal.

(III.) "Or else it be sent unto you, *to correct and amend in you whatsoever doth offend the eyes of your heavenly Father.*"

Another purpose of sickness is correction and amendment, as holy men, such as David and others have continually testified. "If his children forsake My law, &c., I will visit their transgression with the rod," &c. (Ps. lxxxix. 30—32. Lessons 6—10.)

HOSEA vi. 1—6.

6. Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up.

After two days will He revive us: in the third day He will raise us up, and we shall live in His sight.

Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

Therefore have I hewed them by the prophets; I have slain them by the words of My mouth: and thy judgments are as the light that goeth forth.

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

#### REMARKS ON LESSON 6.

"In their affliction men will seek the Lord early"—this is the testimony of God and the whole Bible; and it is for this purpose that affliction is sent. As a wise physician or a skilful surgeon, He binds up the wound that He has made as soon as we return unto Him. Jesus sends His Spirit both to convince and comfort; and though He forsake for a small moment, He will gather with everlasting kindness. But more than this. In Christ is our life; His resurrection on the third day is a pledge of our own. As He lives, so shall we live also. Here is an encouragement to return unto the Lord. If we go to Him, to be healed of our spiritual wounds, He will raise us up from the death of sin, and we shall live in His sight, in the bliss of His presence, and the consciousness of His favour.

Let us put on the new man, &c., and walk before God, and His Spirit will guide us into all truth. The more we strive to do God's will, the more shall we grow in grace and knowledge, (v. 3). Light prepares the way for love, and love opens the way for fresh love. If we seek for God, He will come to us, as the morning sun, full of light, and warmth, and radiance; making His way plain before us, that we should no longer walk in darkness, but have the light of life. He will bless and refresh our souls, as showers that water the earth. Christ is "the Author and Finisher" of our spiritual life. From Him we received it; by Him it is preserved unto the end. Through Him the soul is enriched with all spiritual graces, and yieldeth all manner of fruit.

Let us place ourselves under His teaching, and no longer resist

His will, ver. 4. Oh, what can be done to that man who refuses to repent when God corrects him? May His Word be now as "a hammer, that breaketh the rocks in pieces," and as "a two-edged sword, that pierceth even to the dividing asunder of soul and spirit." His judgments are just. If we neglect His salvation, and despise His chastenings, and break His light yoke from off our necks, what remaineth but His fiery indignation, and the wrath of the Lamb?—*See Dr. Pusey's Commentary on this passage.*

**S. JOHN xv. 1—8.**

**7. I am the true Vine, and My Father is the Husbandman.**

Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is My Father glorified, that ye bear much fruit: so shall ye be My disciples.

**REMARKS ON LESSON 7.**

(a.) Here is shadowed forth the union between Christ and His people. Christ the stem, they the branches.

As branches are joined unto the vine, receive their nourishment from it, &c., so Christians are members of Christ's body, and drink of His Spirit, and are sustained in their souls by union with Him. In the vine there are small tubes, through which the sap is conveyed to the branches; these represent the means of grace. Our soul's life is sustained by the Word of God, prayer, and the blessed Sacraments. In Baptism we are first joined to Christ, grafted into the vine; our spiritual life is thus begun, but it is preserved by its being made from time to time a fresh partaker of Christ and His grace.

Oh, let us not despise these gracious ordinances!

Be diligent in reading and hearing God's Word with self-application; "Ye are clean through My Word," ver. 3.

Be instant in PRAYER. Hold frequent communion with God.

Partake by faith of the Body and Blood of Christ in the Holy Sacrament, remembering His own words, "Except ye eat," &c. (S. John vi. 53.)

(b.) God the Father is the Husbandman. He cuts away the unfruitful branches; ver. 2, "every branch, &c., He taketh away." As the gardener cuts out the dead wood, so will God at last cut away from His Church all the lifeless members.

"Already is the axe laid unto the root," &c. God may spare you,

for Christ's sake, and at His intercession, "one year more," but remember the day of the Lord cometh, that "shall burn as an oven, and all they that do wickedly, shall be as stubble."

Again, "every branch in Me that beareth fruit, He purgeth," &c.

A gardener prunes off from a healthy branch all the useless sprays. It would otherwise bear leaves, but not fruit. An ignorant person might think he was cutting too much away, and spoiling the tree; but the skilful gardener knows that it will cause the tree to bring forth more fruit.

So God chastens and corrects His children whom He loves. He sends trials of various kinds, that they may not bear the leaves of profession only, but the fruits of righteousness. Afflictions are never intended to injure us, but God will make them work together for our good. This is the Psalmist's experience: "Before I was troubled," &c. (Ps. cxix. 67.) May this be yours also. May this present sickness lead you to draw near to God, and He will draw near to you. Let it be a season of self-examination, penitence, and prayer; a season for learning your own helplessness, and your strength in Christ. Abide in Him, and you will find His grace sufficient for you. Through His Spirit indwelling in you, you will be able to bring forth much fruit, and to glorify our Father, Who is in Heaven.

#### HEB. xii. 5—12.

8. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him:

For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness.

Now no chastening for the present seemeth to be joyous, but

grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Wherefore lift up the hands which hang down, and the feeble knees.

#### REV. iii. 17—21.

9. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in

to him, and will sup with him, and he with Me.

To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set set down with My Father in His throne.

PSALM cxix. 65—72.

10. Thou hast dealt well with Thy servant, O Lord, according unto Thy word.

Teach me good judgment and knowledge: for I have believed Thy commandments.

Before I was afflicted I went

astray: but now have I kept Thy word.

Thou art good, and doest good; teach me Thy statutes.

The proud have forged a lie against me: but I will keep Thy precepts with my whole heart.

Their heart is as fat as grease; but I delight in Thy law.

It is good for me that I have been afflicted; that I might learn Thy statutes.

The law of Thy mouth is better unto me than thousands of gold and silver.

(IV.) "Know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for His dear Son Jesus Christ's sake, and render unto Him humble thanks for His fatherly visitation, submitting yourself wholly unto His will, it shall turn to your profit," &c.

In this part of the Exhortation are set forth the SICK MAN'S DUTIES, which may be arranged under the following heads:—

1. True Repentance.
2. Patience.
3. Trust in God's mercy, through Christ.
4. Thankfulness.
5. Submission to God's Will;

to enforce which, the following passages of Scripture may be read and commented upon.

## 1. LESSONS ON REPENTANCE.

(LESSONS 11—24.)

*See also Lesson 6, page 84; Lesson 9, page 86.*

S. LUKE xv. 11—24.

11. And He said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there

arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough



and to spare, and I perish with hunger?

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it: and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found.

HOSEA xii. 4—9.

12. Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but Me: for there is no Saviour beside Me.

I did know thee in the wilderness, in the land of great drought.

According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten Me.

Therefore I will be unto them as a lion: as a leopard by the way will I observe them:

I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

O Israel, thou hast destroyed thyself; but in Me is thine help.

#### REMARKS ON LESSON 12.

I. The idolatry and neglect of God's worship amongst the Israelites are true types of our own conduct. The Lord has delivered us from a worse bondage than that of Egypt, viz. sin. Christ has redeemed us, at the price of His own Blood, from the captivity of Satan, and therefore we are bound to "glorify Him in our bodies and in our spirits, which are His."

II. Point out our neglect, our going after other gods, seeking our own pleasure, yielding to the persuasion of the ungodly, pride in prosperity, (ver. 6,) living without God, &c., abusing His gifts, despising others.

III. Point out the punishment due to our offences. Unless we repent, God, Who is our Father, Protector, Defender, and Saviour, will be our Destroyer, (ver. 7). "It is a fearful thing to fall into the hands of the living God," (Heb. ix. 31).

IV. Let us rise and REPENT, that we perish not in our sins. It is true we have destroyed ourselves, but in Jesus Christ is our help, (ver. 9). O flee unto Him, in prayer, faith, and self-devotion. God's mercy overflows the bounds of His anger. He has sent His Son, "that whosoever believeth in Him," &c.

We need not fear the power of Satan if we cling to Christ, for He has "destroyed him that had the power of death," &c.

## S. LUKE vii. 37—50.

13. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

And stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.

Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth Him : for she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell Me therefore, which of them will love him most ?

Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged.

And He turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest Me no water for My feet : but she hath washed My feet with her tears, and wiped them with the hairs of her head.

Thou gavest me no kiss : but this woman since the time I came in hath not ceased to kiss My feet.

My head with oil thou didst not anoint : but this woman hath anointed My feet with ointment.

Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom

little is forgiven, the same loveth little.

And He said unto her, Thy sins are forgiven.

And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also ?

And He said to the woman, Thy faith hath saved thee ; go in peace.

## S. LUKE xviii. 10—14.

14. Two men went up into the temple to pray : the one a Pharisee, and the other a Publican.

The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.

I fast twice in the week, I give tithes of all that I possess.

And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

## S. LUKE xxii. 54—62.

15. Then took they Him, and led Him, and brought Him into the high-priest's house. And Peter followed afar off.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with Him.

And he denied Him, saying, Woman, I know Him not.

And after a little while another saw him, and said, Thou art also

of them. And Peter said, Man, I am not.

And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with Him : for he is a Galilæan.

And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny Me thrice.

And Peter went out, and wept bitterly.

S. LUKE xxiii. 39—43.

16. And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us.

But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation ?

And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom.

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise.

2 COR. vii. 10, 11.

17. For godly sorrow worketh repentance to salvation not to be repented of : but the sorrow of the world worketh death.

For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge ! In all things ye have approved yourselves to be clear in this matter.

REV. iii. 1—3.

18. And unto the angel of the Church in Sardis write ; These things saith He that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead.

Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God.

Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

EPHES. ii. 1—10.

19. And you hath He quickened, who were dead in trespasses and sins ;

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience ;

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.

But God, Who is rich in mercy, for His great love wherewith He loved us,

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;)

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus :

That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.

For by grace are ye saved through faith ; and that not of yourselves : it is the gift of God :

Not of works, lest any man should boast.

For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

ROM. xiii. 11—14.

20. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

ACTS ii. 37—40.

21. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

ROM. iii. 19—26.

22. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Therefore by the deeds of the law there shall no flesh be justified in

His sight: for by the law is the knowledge of sin.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

For all have sinned, and come short of the glory of God:

Being justified freely by His grace through the redemption that is in Christ Jesus:

Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

1 S. JOHN i. 5—10.

23. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.

If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make Him a liar, and His word is not in us.

COLLOSS. iii. 1—10.

24. If ye then be risen with

Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

For which things' sake the wrath of God cometh on the children of disobedience:

In the which ye also walked some time, when ye lived in them.

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Lie not one to another, seeing that ye have put off the old man with his deeds;

And have put on the new man, which is renewed in knowledge after the image of Him that created him.

## 2. PATIENCE.

"And bear your sickness patiently." (LESSONS 25—32.)

1 S. PET. ii. 19—25.

**25.** For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps:

Who did no sin, neither was guile found in His mouth:

Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously:

Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

## REMARKS ON LESSON 25.

Suffering at all times demands the exercise of patience; but it is still more urgently called for when we think we do not deserve to suffer, or when we are suffering through the faults of others, or through their cruelty and unbelief, as the early Christians did.

The Apostle remarks that we, as Christians, are called to suffer wrongs, and indignities, and trials patiently; and in so doing, we are following Christ's example.

His steps were those of meekness, and lowliness, and self-restraint. What a lesson to us, who are so inclined to retort, to bear rebuke impatiently, to add fuel to the already kindled flame of passion, by angry words!

Let it be our endeavour to submit contentedly to the will of God, and to learn with S. Paul, in whatsoever state we are, to be content.

This lesson is not learnt in a moment. We must allow God to

teach it to us in His own way, often through affliction. We must above all pray God to remove from us all feelings of discontent and fretfulness, and keep continually before us the conduct of our blessed Saviour, "Who was in all points tempted like as we are, yet without sin."

**S. JAMES v. 7—11.**

**26.** Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.

Take, my brethren, the prophets, who have spoken in the Name of the Lord, for an example of suffering, affliction, and of patience.

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

**PSALM xxxvii. 5—11.**

**27.** Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.

And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Rest in the Lord, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

For yet a little while, and the wicked shall not be: yea, thou shalt

diligently consider his place, and it shall not be.

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

**LAM. iii. 22—33.**

**28.** It is of the Lord's mercies that we are not consumed, because His compassions fail not.

They are new every morning: great is Thy faithfulness.

The Lord is my portion, saith my soul: therefore will I hope in Him.

The Lord is good unto them that wait for Him, to the soul that seeketh Him.

It is good that a man should both hope and quietly wait for the salvation of the Lord.

It is good for a man that he bear the yoke in his youth.

He sitteth alone and keepeth silence, because he hath borne it upon him.

He putteth his mouth in the dust; if so be there may be hope.

He giveth his cheek to him that smiteth him: he is filled full with reproach.

For the Lord will not cast off for ever:

But though He cause grief, yet will He have compassion according to the multitude of His mercies.

For He doth not afflict willingly nor grieve the children of men.

**2 THESS. i. 3—8.**

**29.** We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure :

Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer :

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you ;

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels,

In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

HEB. vi. 9—12.

30. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister.

And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end.

That ye be not slothful, but followers of them who through faith and patience inherit the promises.

HEB. x. 32—39.

31. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions ;

Partly, whilst ye were made a

gazing-stock both by reproaches and afflictions ; and partly, whilst ye became companions of them that were so used.

For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

Cast not away therefore your confidence, which hath great recompence of reward.

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

For yet a little while, and He that shall come will come, and will not tarry.

Now the just shall live by faith : but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition ; but of them that believe to the saving of the soul.

HEB. xi. 39 ; xii. 1, 2.

32. And these all, having obtained a good report through faith, received not the promise :

God having provided some better thing for us, that they without us should not be made perfect.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Looking unto Jesus the author and finisher of our faith ; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

## 3. TRUST IN GOD'S MERCY.

"Trusting in God's mercy, for His dear Son Jesus Christ's sake."—(LESSONS 33—43.)

ISA. liii. 4—6, 10, 11.

**33.** Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.

He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous ser-

vant justify many; for He shall bear their iniquities.

ACTS iv. 8—12.

**34.** Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand here before you whole.

This is the stone which was set at nought of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

## REMARKS ON LESSON 34.

God's invitation of mercy often refused, opposed, made light of, His salvation rejected; it is still oftener abused. Men think to escape the punishment of their sins through God's mercy, without accepting the terms on which alone it is offered.

Hence the necessity of making God's scheme of salvation plain, especially in the period of sickness.—*See the following Lessons.*

Salvation through Christ is the Doctrine of the Gospel. "Whoso believeth on Him shall not be ashamed." Point out the efficacy of Christ's sacrifice, His sufficiency to save to the uttermost. He invites "all the ends of the earth" to be saved by looking up unto Him by faith. Though our sins be as scarlet, His precious Blood will cleanse from all sin.

We need not despair; but we need perhaps to be warned, that unless we truly repent of our sins and forsake them we cannot be saved; unless we have faith in the merits of Christ's death, His cleansing Blood will not be applied to our souls; unless we lay aside all merit of our own, whatever be our moral uprightness, charity, or devotion, Christ shall profit us nothing; but, through faith in the



Name of Jesus Christ, we shall be made whole; God, for His dear Son's sake, will blot out of the tablet of His memory all our transgressions; and our sins, which are many, shall be forgiven us.—*See Isa. lv. 7.*

EPHES. ii. 13—18.

**35.** But now in Christ Jesus ye who sometimes were far off are made nigh by the Blood of Christ.

For He is our peace, Who hath made both one, and hath broken down the middle wall of partition between us;

Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace;

And that He might reconcile both unto God in one body by the Cross, having slain the enemy thereby:

And came and preached peace to you which were afar off, and to them that were nigh.

For through Him we both have access by one Spirit unto the Father.

S. JOHN iii. 16—21.

**36.** For God so loved the world, that He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only-begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

But he that doeth truth cometh to the light, that his desire may be made manifest, that they are wrought in God.

ROM. v. 6—11.

**37.** For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

Much more, then, being now justified by His Blood, we shall be saved from wrath through Him.

For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement.

TITUS iii. 4—7.

**38.** But after that the kindness and love of God our Saviour toward man appeared.

Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Which He shed on us abundantly through Jesus Christ our Saviour;

That being justified by His grace, we should be made heirs according to the hope of eternal life.

EPHES. i. 3—7.

**39.** Blessed be the God and Fa-

ther of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ :

According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love :

Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will,

To the praise of the glory of His grace, wherein He hath made us accepted in the beloved.

In Whom we have redemption through His Blood, the forgiveness of sins, according to the riches of His grace.

COLOSS. i. 19—23.

40. For it pleased the Father that in Him should all fulness dwell ;

And, having made peace through the Blood of His Cross, by Him to reconcile all things unto Himself ; by Him, I say, whether they be things in earth, or things in heaven.

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled

In the Body of His Flesh through death, to present you holy and unblameable and unreprouceable in His sight :

If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven.

ISA. xxvi. 1—8.

41. We have a strong city ; salvation will God appoint for walls and bulwarks.

Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Thou wilt keep him in perfect peace, whose mind is stayed on Thee : because he trusteth in Thee.

Trust ye in the Lord for ever : for in the Lord JEHOVAH is everlasting strength :

For He bringeth down them that dwell on high ; the lofty city, He layeth it low ; He layeth it low, even to the ground ; He bringeth it even to the dust.

The foot shall tread it down, even the feet of the poor, and the steps of the needy.

The way of the just is uprightness : Thou, most upright, dost weigh the path of the just.

Yea, in the way of Thy judgments, O Lord, have we waited for Thee ; the desire of our soul is to Thy Name, and to the remembrance of Thee.

ISA. l. 7—10.

42. For the Lord God will help me ; therefore shall I not be confounded : therefore have I set my face like a flint, and I know that I shall not be ashamed.

He is near that justifieth me ; who will contend with me ? let us stand together : who is mine adversary ? let him come near to me.

Behold, the Lord God will help me ; who is he that shall condemn me ? lo, they all shall wax old as a garment ; the moth shall eat them up.

Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light ? let him trust in the Name of the Lord, and stay upon his God.

PSALM xci.

43. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my

refuge and my fortress: my God; in Him will I trust.

Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation:

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For He shall give His angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My Name.

He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

With long life will I satisfy him, and shew him My salvation.

#### 4. THANKFULNESS.

“And render unto Him humble thanks for His Fatherly visitation.”  
(LESSONS 44—51.)

44. I will bless the Lord, Who hath given me counsel; my reins also instruct me in the night season.—*Ps.* xvi. 7.

I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me.—*Ps.* cxix. 75.

HABAK. iii. 17—19.

45. Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength,

and He will make my feet like hinds' feet, and He will make me to walk upon mine high places.

EPHES. v. 17—21.

46. Wherefore be ye not unwise, but understanding what the will of the Lord is.

And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord:

Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ;

Submitting yourselves one to another in the fear of God.

COL. ii. 6, 7.

47. As ye have therefore received Christ Jesus the Lord, so walk ye in Him :

Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

*See also Lessons 4, 51.*

2 COR. iv. 13—18.

48. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak ;

Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

While we look not at the things which are seen, but the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal.

## REMARKS ON LESSON 48.

The Apostle had, ver. 8—11, alluded to his own great trials—he was, with the other Apostles, “troubled on every side, perplexed, persecuted, delivered unto death for Jesus’ sake,” but in the midst of his discouragements, and the decay of the outer man borne up by the spirit of faith, and the hope of the Resurrection, which he here points out, as encouragements to continue his preaching of the Gospel. And,

(1.) Faith in the Resurrection of Jesus Christ ; and, as following upon that doctrine, the resurrection of himself and all believers ; “for all things”—all the arrangements of God—“things present and things to come,” are yours, “for your sakes,” that grace, having abounded by means of the greater number of Christians who have received it, may cause THANKSGIVINGS to be multiplied to the glory and praise of God.

We must bear in mind that whosoever offereth to God the sacrifice of praise and thanksgiving, glorifieth Him, and especially in the midst of sufferings, when such thanksgiving can only be the result of God’s grace. The being thankful for all God takes away, as well as for all He gives, marks true Christian faith, submission, and filial love. Thankfulness in affliction implies the belief that God is taking the best way to lead us to glory ; that He is treating us as a father doth his children ; and that it is better for us to suffer tribulation here, that we may be partakers of His holiness ; wherefore “in every thing give thanks, for this is the will of God in Christ Jesus concerning you.”

(2.) The hope of glory, grounded also upon the Resurrection of Jesus Christ, ver. 16. And having this hope, the Christian “faints not ;” it keeps him from despairing in trouble. Although his body

is daily wasting away, he knows that his inner spiritual life is gaining strength.

Now it is through affliction that God works out in him this renewal, v. 17; this is God's method of leading him from grace to grace, and finally, from grace to glory.

But all suffering does not produce this result. The Christian must remember that there is a condition on which this wholesome effect of affliction depends. He must not regard "the things that are seen," &c., ver. 18; he must have his affections above; his eye fixed on Jesus Christ; his treasure in heaven; his aim, Christian perfection.

He must remember the transitoriness of all things here below, and the eternal duration of the things as yet unseen, and therefore use this world, as not abusing it; and believing in the goodness and mercy of God, and that "all things work together for good," &c., he will be able to rejoice in tribulation, and to thank God for giving him warning.

#### ACTS v. 27—42.

49. And when they had brought them they set them before the council: and the high-priest asked them,

Saying, Did not we straitly command you that ye should not teach in this Name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this Man's Blood upon us.

Then Peter and the other Apostles answered and said, We ought to obey God rather than men.

The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree.

Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

And we are His witnesses of these things; and so is also the Holy Ghost, Whom God hath given to them that obey Him.

When they heard that, they were cut to the heart, and took counsel to slay them.

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the Apostles forth a little space;

And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

And to him they agreed: and when they had called the Apostles, and beaten them, they commanded that they should not speak in the Name of Jesus, and let them go.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

1 PET. iv. 12—19.

50. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you :

But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.

If ye be reproached for the Name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified.

But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

For the time is come that judg-

ment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator.

PHIL. iv. 4—7.

51. Rejoice in the Lord alway: and again I say, Rejoice.

Let your moderation be known unto all men. The Lord is at hand.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

## 5. SUBMISSION.

"Submitting yourself wholly unto His will." (LESSONS 52—56.)

*See also Lesson 50.*

S. MATT. xxvi. 36—42.

52. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me.

And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let

this cup pass from Me: nevertheless not as I will, but as Thou wilt.

And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.

Job i. 20—22.

**53.** Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.

In all this Job sinned not, nor charged God foolishly.

Acts xxi. 10—14.

**54.** And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus.

And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

S. JAMES iv. 6—10.

**55.** But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble,

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

Humble yourselves in the sight of the Lord, and He shall lift you up.

1 S. PET. v. 5—7.

**56.** Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time:

Casting all your care upon Him; for He careth for you.

#### REMARKS ON LESSON 56.

The Apostle here exhorts Christians to the practice of HUMILITY—a grace not to be exercised on one or two occasions only, but to enter into every action, and even a man's words and thoughts—a grace so precious that Christ pronounces His first blessing on “the poor in spirit, exemplifying it in His own Person, and setting before His disciples a child for their imitation.

“Be clothed with humility;” for God resisteth the proud.

Pride is hateful to God, and therefore He resists it. It shews itself in a variety of ways, such as being proud of one's birth, wealth, strength, intellect, respectability, freedom from some of the common faults of other people.

Now the effect of such a temper is to keep a man away from Christ.

Having a good opinion of himself, he will not be willing to confess with sincerity that he is a miserable sinner, and in need of Christ's Atonement, nor will he feel dependent wholly upon His grace.

The proud man God resists, He turns His face from him, He sends him away satisfied with himself, but not filled with His fulness. While pride fills the heart there can be no growth in grace.

"He giveth grace to the humble."

True humility results from a sense of sin, and a real knowledge of self—not from modesty nor ignorance.

It is a clear proof of the work of the Holy Spirit in the heart, convincing it of sin, and shewing forth God in His perfect holiness and purity, &c.

It is deepened by a knowledge and appreciation of Christ's Work.

His Atonement is the strongest proof of our guilt and corruption.

To the humble man God gives more grace.

With him, i.e. the lowly and contrite, God dwells—He fills him with spiritual comforts, giving rest unto his soul, pardon, peace, joy, &c. He inherits God's blessing, for his very humility draws him to Christ, and makes him feel dependent upon His merits, righteousness, atonement, mediation and grace.

Now *sickness* is the time when God takes occasion to work in a man's heart this lowliness of mind.

*Exhortation.*—Look inwardly, and discover by God's grace your own wretchedness, and faults, &c.

Look to the Cross of Christ, and there see the measure of your guilt and God's love, and the depth of the humiliation of "Him, Who was in the form of God."

Learn of Him; for He was "meek and lowly in heart."

(V.) Suffering makes us like unto Christ. "And there should be no greater comfort to Christian persons, than to be *made like unto Christ*, by suffering patiently," &c.

#### 1 S. Pet. ii. 19—25.—(LESSON 25.)

ISA. liii. 3—5, 7.

**57.** He is despised and rejected of men; a Man of Sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

But He was wounded for our transgressions, He was bruised for

our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.

ROM. vi. 3—11.

**58.** Know ye not, that so many of us as were baptized into Jesus



Christ were baptized into His death?

Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with Him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

PHIL. iii. 7—11.

59. But what things were gain to me, those I counted loss for Christ.

Yea doubtless, and I count all

The Minister, having used various arguments to calm the mind of the Sick person, and lead him to take *his* sickness patiently, now proceeds with the more solemn part of the Exhortation, with a view to prepare *him* for Death.

(VI.) "I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism."

You then promised:—

- (i.) To renounce the devil and all his works, the world, and the flesh.
- (ii.) To believe the Articles of the Christian Faith.
- (iii.) To keep God's Commandments.

things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;

If by any means I might attain unto the resurrection of the dead.

1 S. PETER iii. 17, 18; and iv. 1, 2.

60. For it is better, if the will of God be so, that ye suffer for well-doing, than for evil doing.

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Forasmuch then as Christ hath suffered for us in the Flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

That he no longer should live the rest of his time in the flesh to the lusts of sin, but to the will of God.

*The following passages are selected from Holy Scripture, as enforcing and teaching these several doctrines. (LESSONS 61—93.)*

(a.) REPENTANCE. (LESSONS 61—67.)

1 S. JOHN iii. 7—10.

**61.** Little children, let no man deceive you : he that doeth righteousness is righteous, even as He is righteous.

He that committeth sin is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Whosoever is born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God.

In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

1 S. PETER v. 8—11.

**62.** Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour :

Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

To him be glory and dominion for ever and ever. Amen.

1 S. JOHN ii. 15—17.

**63.** Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the

lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof : but he that doeth the will of God abideth for ever.

ROM. viii. 5—8, 12—14.

**64.** For they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit.

For to be carnally minded is death ; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God.

TITUS ii. 11—14.

**65.** For the grace of God that bringeth salvation hath appeared to all men,

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ;

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ;

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

ACTS xvii. 24—31.

**66.** God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us:

For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring.

Forasmuch then as we are the offspring of God, we ought not to

think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now commandeth all men every where to repent;

Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.

S. LUKE xiii. 1—5.

**67.** There were present at that season some that told Him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

I tell you, Nay: but, except ye repent, ye shall all likewise perish.

(See also Lessons 11—24.)

(b.) FAITH.

*The Creeds contain the Summary of Christian Doctrine, but the following passages from Holy Scripture may serve to shew the necessity of Faith. (LESSONS 68—77.)*

S. JOHN iii. 31—36.

**68.** He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all.

And what He hath seen and heard, that He testifieth; and no man receiveth His testimony.

He that hath received His tes-

timony hath set to his seal that God is true.

For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him.

The Father loveth the Son, and hath given all things into His hand.

He that believeth on the Son hath everlasting life: and he that be-

lieth not the Son shall not see life; but the wrath of God abideth on him.

GAL. v. 3—6.

69. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

For we through the Spirit wait for the hope of righteousness by faith.

For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

ROM. x. 4—11.

70. For Christ is the end of the law for righteousness to every one that believeth.

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the Scripture saith, Whosoever believeth on Him shall not be ashamed.

GAL. ii. 15—20.

71. We who are Jews by nature, and not sinners of the Gentiles,

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

For if I build again the things which I destroyed, I make myself a transgressor.

For I through the law am dead to the law, that I might live unto God.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.

PHIL. iii. 7, 9.

(See Lesson 57.)

S. JOHN vi. 28, 29, 67—69.

72. Then said they unto Him, What shall we do, that we might work the works of God?

Jesus answered and said unto them, This is the work of God, that ye believe on Him Whom He hath sent.

Then said Jesus unto the twelve, Will ye also go away?

Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life.

And we believe and are sure that Thou art that Christ, the Son of the living God.

2 TIM. i. 9—13.

73. Who hath saved us, and called us with an holy calling, not according to our works, but according to

His own purpose and grace, which was given us in Christ Jesus before the world began,

But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the Gospel:

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

For the which cause I also suffer these things: nevertheless I am not ashamed: for I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

HEB. vi. 1—3.

74. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

HEB. xi. 1, 2, 6, 13, 39, 40; and xii. 1, 2.

75. Now Faith is the substance of things hoped for; the evidence of things not seen.

For by it the elders obtained a good report.

But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them,

and confessed that they were strangers and pilgrims on the earth.

And these all, having obtained a good report through faith, received not the promise;

God having provided some better thing for us, that they without us should not be made perfect.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Looking unto Jesus, the Author and Finisher of our faith.

1 S. JOHN v. 1—5; 10—13.

76. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him.

By this we know that we love the children of God, when we love God, and keep His commandments.

For this is the love of God, that we keep His commandments: and His commandments are not grievous.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son.

And this is the record, that God hath given to us eternal life, and this life is in His Son.

He that hath the Son hath life; and he that hath not the Son of God hath not life.

These things have I written unto

you that believe on the Name of the Son of God ; that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God.

REV. xiv. 12, 13.

77. Here is the patience of the saints : here are they that keep the

commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.

### (c.) OBEDIENCE.

*The following passages are not intended as a Summary of Christian Practice, but mainly for the purpose of shewing the principles and extent of Christian Obedience. (LESSONS 78—93.)*

S. MATT. iv. 8—10.

78. Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them ;

And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

S. MATT. v. 16—20.

79. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, That except your righteousness shall exceed the

righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

S. MATT. v. 21—29.

80. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of My Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in Thy Name ? and in Thy Name have cast out devils ? and in Thy Name done many wonderful works ?

And then will I profess unto them, I never knew you : depart from Me, ye that work iniquity.

Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock :

And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock.

And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand :

And the rain descended, and the floods came, and the winds blew, and

beat upon that house; and it fell: and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine:

For He taught them as one having authority, and not as the scribes.

**S. MATT. xix. 16—22.**

**81.** And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?

And He said unto him, Why callest thou Me good? there is none good but One, that is, God: but if thou wilt enter into life, keep the commandments.

He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

The young man saith unto Him, All these things have I kept from my youth up: what lack I yet?

Jesus said unto Him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions.

**S. MATT. xxii. 35—40.**

**82.** Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying,

Master, which is the great commandment in the law?

Jesus said unto Him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophesies.

**S. MATT. xxv. 24—30.**

**83.** Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

Thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury.

Take therefore the talent from him, and give it unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

**S. MARK x. 17—23.**

**84.** And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?

And Jesus said unto him, Why callest thou Me good? there is none good but one, that is, God.

Thou knowest the commandments, Do not commit adultery. Do not kill, Do not steal, Do not

bear false witness, Defraud not, Honour thy father and mother.

And he answered and said unto Him, Master, all these have I observed from my youth.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.

And he was sad at that saying, and went away grieved: for he had great possessions.

And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God!

S. JOHN xiv. 21—24.

85. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.

Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him.

He that loveth Me not keepeth not my sayings: and the word which ye hear is not Mine, but the Father's which sent Me.

ROM. xiii. 8—10.

86. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;

and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

GAL. ii. 16—21.

87. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

For if I build again the things which I destroyed, I make myself a transgressor.

For I through the law am dead to the law, that I might live unto God.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

PHIL. iv. 8, 9.

88. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Those things which ye have both learned, and received, and heard,



and seen in me, do: and the God of peace shall be with you.

COL. iii. 12—17.

89. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

And above all these things put on charity, which is the bond of perfectness.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

S. JAMES i. 19—27.

90. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

For the wrath of man worketh not the righteousness of God.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

For he beholdeth himself, and goeth his way, and straightway

forgetteth what manner of man he was.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

1 S. JOHN ii. 3—11.

91. And hereby we do know that we know Him, if we keep His commandments.

He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.

But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.

He that saith he abideth in Him ought himself also so to walk, even as He walked.

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth.

He that saith he is in the light, and hateth his brother, is in darkness even until now.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he

goeth, because that darkness hath blinded his eyes.

1 S. JOHN iii. 19—24.

92. And hereby we know that we are of the truth, and shall assure our hearts before Him.

For if our heart condemn us, God is greater than our heart, and knoweth all things.

Beloved, if our heart condemn us not, then have we confidence toward God.

And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

And this is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment.

And he that keepeth His com-

mandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us.

· REV. xxii. 12—15.

93. And, behold, I come quickly; and my reward is with Me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

*See also* 2 Cor. v. 14—17.

### THE DUTY OF SELF-EXAMINATION.

(VII.) “And forasmuch as after this life there is an account to be given to the All-Righteous Judge, by Whom all must be judged, without respect of persons, I require you to examine yourself,” &c.—(LESSONS 94—102.)

ROM. ii. 1—16.

94. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things.

But we are sure that the judgment of God is according to truth against them which commit such things.

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Who will render to every man according to his deeds:

To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life:

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile:

But glory, honour, and peace, to

every man that worketh good, to the Jew first, and also to the Gentile :

For there is no respect of persons with God.

For as many as have sinned without law shall also perish without law : and as many as have sinned in the law shall be judged by the law ;

(For not the hearers of the law are just before God, but the doers of the law shall be justified.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves :

Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another ;)

In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

ROM. xiv. 9—12.

95. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.

But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? for we shall all stand before the judgment-seat of Christ.

For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.

So then every one of us shall give account of himself to God.

2 COR. v. 9—11.

96. Wherefore we labour, that, whether present or absent, we may be accepted of Him.

For we must all appear before the judgment-seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Knowing therefore the terror of

the Lord, we persuade men ; but we are made manifest unto God ; and I trust also are made manifest in your consciences.

S. MATT. xxv. 31—46.

97. When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.

And before Him shall be gathered all nations : and He shall separate them one from another, as a shepherd divideth his sheep from the goats :

And He shall set the sheep on His right hand, but the goats on the left.

Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world :

For I was an hungred, and ye gave Me meat : I was thirsty, and ye gave Me drink : I was a stranger, and ye took Me in :

Naked, and ye clothed Me : I was sick, and ye visited Me : I was in prison, and ye came unto Me.

Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee ? or thirsty, and gave Thee drink ?

When saw we Thee a stranger, and took Thee in ? or naked, and clothed Thee ?

Or when saw we Thee sick, or in prison, and came unto Thee ?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels :

For I was an hungred, and ye gave Me no meat : I was thirsty, and ye gave Me no drink :

I was a stranger, and ye took Me not in : naked, and ye clothed Me

not: sick, and in prison, and ye visited Me not.

Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

**S. LUKE xxi. 29—36.**

**98.** And He spake to them a parable; Behold the fig-tree, and all the trees;

When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Verily I say unto you, This generation shall not pass away, till all be fulfilled.

Heaven and earth shall pass away: but My words shall not pass away.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

For as a snare shall it come on all them that dwell on the face of the whole earth.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

**1 PET. iv. 3—7; 17, 18.**

**99.** For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries;

Wherein they think it strangethat ye run not with them to the same excess of riot, speaking evil of you:

Who shall give account to Him that is ready to judge the quick and the dead.

For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

And if the righteous scarcely be saved, where shall the ungodly and sinner appear?

**2 PET. iii. 6—15.**

**100.** The world that then was, being overflowed with water, perished:

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of

persons ought ye to be in all holy conversation and godliness,

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

And account that the longsuffering of our Lord is salvation.

#### REV. xx. 11—15.

101. And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

#### REV. vi. 12—17.

102. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood:

And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of His wrath is come; and who shall be able to stand?

The following epitome of subjects for Exhortation is here subjoined:—

1. Man's state by Nature.
2. God's Love shewn in bringing him into a state of Grace.
3. His Duties in this state,
  - (a.) Repentance,
  - (b.) Faith,
  - (c.) Holiness;
 To which may be added in time of Sickness,
  - (d.) Patience,
  - (e.) Trust in God's Mercy through Christ,

...

- (f.) Thankfulness under God's Hand,
- (g.) Submission.
- 4. The Helps we have from God,
  - (a.) His Holy Word,
    - 1. The necessity of reading it—meditating upon it with prayer—examining our lives by it.
  - (b.) Prayer,
    - Its necessity—privilege—blessedness.
  - (c.) The Holy Communion.
- 5. Consider Sickness as a time of preparation for Death.

## SCRIPTURE LESSONS FOR OFFICE II.

*For a Careless or Ignorant Person.*

ISA. i. 16—20.

**103.** Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land.

But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

ISA. xxx. 18—21.

**104.** And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment; blessed are all they that wait for Him.

For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee.

And though the Lord give you

the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

ISA. xlviii. 16—19.

**105.** Come ye near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and His Spirit, hath sent me.

Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go.

O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before Me.

## JER. vii. 3—15.

106. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.

For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

Behold, ye trust in lying words, that cannot profit.

Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

And come and stand before Me in this house, which is called by My Name, and say, We are delivered to do all these abominations?

Is this house, which is called by My Name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

But go ye now unto My place which was in Shiloh, where I set My Name at the first, and see what I did to it for the wickedness of My people Israel.

And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not:

Therefore will I do unto this house, which is called by My Name, wherein ye trust, and unto the place

which I gave to you and to your fathers, as I have done to Shiloh.

And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim.

## JER. ix. 13—16.

107. And the Lord saith, Because they have forsaken My law which I set before them, and have not obeyed my voice, neither walked therein;

But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

## JER. xvii. 5—13.

108. Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

The heart is deceitful above all things, and desperately wicked: who can know it?

I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

A glorious high throne from the beginning is the place of our sanctuary.

O Lord, the hope of Israel, all that forsake Thee shall be ashamed, and they that depart from Me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.

(See also Lesson 28.)

EZEK. vii. 1—9.

109. Moreover the word of the Lord came unto me, saying,

Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land.

Now is the end come upon thee, and I will send Mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Lord.

Thus saith the Lord God; An evil, an only evil, behold, is come.

An end is come, the end is come: it watcheth for thee; behold, it is come. The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

Now will I shortly pour out my fury upon thee, and accomplish

Mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

And Mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth.

LAM. iii. 39—50.

110. Wherefore doth a living man complain, a man for the punishment of his sins?

Let us search and try our ways, and turn again to the Lord.

Let us lift up our heart with our hands unto God in the heavens.

We have transgressed and have rebelled: Thou hast not pardoned.

Thou hast covered with anger, and persecuted us: Thou hast slain, Thou hast not pitied.

Thou hast covered Thyself with a cloud, that our prayer should not pass through.

Thou hast made us as the off-scouring and refuse in the midst of the people.

All our enemies have opened their mouths against us.

Fear and a snare is come upon us, desolation and destruction.

Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

Mine eye trickleth down, and ceaseth not, without any intermission,

Till the Lord look down, and behold from heaven.

HOSEA iv. 1—7.

111. Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.



By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

Yet let no man strive, nor reprove another: for Thy people are as they that strive with the priest.

Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

As they were increased, so they sinned against Me: therefore will I change their glory into shame.

#### HOSEA xiv.

112. O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.

Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely: for Mine anger is turned away from him.

I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir-tree. From Me is thy fruit found.

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

#### JOB xxxiii. 14—30.

113. For God speaketh once, ye twice, yet man perceiveth it not.

In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbings upon the bed;

Then He openeth the ears of men, and sealeth their instruction.

That He may withdraw man from his purpose, and hide pride from man.

He keepeth his soul back from the pit, and his life from perishing by the sword.

He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

So that his life abhorreth bread, and his soul dainty meat.

His flesh is consumed away, that it cannot be seen, and his bones that were not seen stick out.

Yea, his soul draweth near unto the grave, and his life to the destroyers.

If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

His flesh shall be fresher than a child's: he shall return to the days of his youth.

He shall pray unto God, and He will be favourable unto him: and he shall see His face with joy: for He will render unto man his righteousness.

He looketh upon men, and if any say, I have sinned, and perverted

that which was right, and it profited me not;

He will deliver his soul from going into the pit, and his life shall see the light.

Lo, all these things worketh God oftentimes with man,

To bring back his soul from the pit, to be enlightened with the light of the living.

*Passages from the New Testament.*

**S. MATT. xii. 33—37.**

**114.** Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

**S. MATT. xiii. 18—23.**

**115.** Hear ye therefore the parable of the sower.

When any one hearth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Yet hath he not root in himself,

but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

But he that receiveth seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

**S. MATT. xxiv. 32—42.**

**116.** Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Heaven and earth shall pass away, but My words shall not pass away.

But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.

But as the days of Noe were, so shall also the coming of the Son of Man be.

For as in the days that were be-

fore the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark,

And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

Then shall two be in the field; the one shall be taken, and the other left.

Two women shall be grinding at the mill; the one shall be taken, and the other left.

Watch therefore: for ye know not what hour your Lord doth come.

**S. MATT. xxv. 1—13.**

117. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

(See also *Lessons* 30, 83, 94, 97, 100.)

**S. LUKE xiii. 6—9.**

118. He spake also this parable; A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

And if it bear fruit, well: and if not, then after that thou shalt cut it down.

**GAL. v. 16—24.**

119. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

But if ye be led of the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts.

EPHES. v. 5—14.

120. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Be not ye therefore partakers with them.

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

(For the fruit of the Spirit is in all goodness and righteousness and truth;)

Proving what is acceptable unto the Lord.

And have no fellowship with the unfruitful works of darkness, but rather reprove them.

For it is a shame even to speak of those things which are done of them in secret.

But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

HEB. x. 24—31.

121. And let us consider one another to provoke unto love and to good works:

Not forsaking the assembling of ourselves together, as the manner

of some is; but exhorting one another: and so much the more, as ye see the day approaching.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

He that despised Moses' law died without mercy under two or three witnesses:

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people.

It is a fearful thing to fall into the hands of the living God.

2 PET. ii. 20, 21.

122. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

JUDE 17—21.

123. But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ;

How that they told you there should be mockers in the last time,

who should walk after their own ungodly lusts.

These be they who separate themselves, sensual, having not the Spirit.

But ye, beloved, building up

yourselves on your most holy faith, praying in the Holy Ghost,

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

### SCRIPTURE LESSONS FOR OFFICE III.

*For a Sceptical Person, &c.*

*See LESSONS 11, 36, 76.*

ISA. xxix. 10—14.

124. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered.

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

ISA. lii. 13—liii. 3.

125. Behold, My servant shall deal prudently, He shall be exalted and extolled, and be very high.

As many were astonished at Thee; His visage was so marred more than any man, and His form more than the sons of men:

So shall He sprinkle many nations; the kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Who hath believed our report? and to whom is the arm of the Lord revealed?

For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

### *Passages from the New Testament.*

S. LUKE i. 11—20.

126. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

And when Zacharias saw him, he was troubled, and fear fell upon him.

But the angel said unto him, Fear not, Zacharias: for thy prayer

is heard: and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

And thou shalt have joy and gladness; and many shall rejoice at his birth.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

And many of the children of Israel shall he turn to the Lord their God.

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

#### S. JOHN v. 39—47.

127. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.

And ye will not come to Me, that ye might have life.

I receive not honour from men.

But I know you, that ye have not the love of God in you.

I am come in my Father's Name, and ye receive Me not; if another shall come in his own name, him ye will receive.

How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

For had ye believed Moses, ye would have believed Me: for he wrote of Me.

But if ye believe not his writings, how shall ye believe My words?

#### S. JOHN xii. 34—41.

128. The people answered Him, We have heard out of the law that Christ abideth for ever: and how sayest Thou, The Son of Man must be lifted up? who is this Son of Man?

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide Himself from them.

But though He had done so many miracles before them, yet they believed not on Him:

That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

Therefore they could not believe, because that Esaias said again,

He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

These things said Esaias, when He saw His glory, and spake of Him.

## S. JOHN xx. 24—29.

129. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then said He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless but believing.

And Thomas answered and said unto Him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.

## ROM. xii. 1—3.

130. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this

world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

## HEB. iv. 1—3, 6, 11.

131. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

## SELECT PASSAGES FOR OFFICE IV.

*For the Self-righteous, &c.*

## GEN. xi. 1—8.

132. And the whole earth was of one language, and of one speech.

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

And they said one to another, Go

to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be

scattered abroad upon the face of the whole earth.

And the Lord came down to see the city and the tower, which the children of men builded.

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

NUMB. xvi. 3—5; 28—33.

133. And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?

And when Moses heard it, he fell upon his face:

And he spake unto Korah and unto all his company, saying, Even to-morrow the Lord will shew who are His, and who is holy; and will cause him to come near unto Him: even him whom He hath chosen will He cause to come near unto Him.

And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind.

If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me.

But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and

they go down quick into the pit; then ye shall understand that these men have provoked the Lord.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation.

DEUT. viii. 11—18.

134. Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day:

Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end;

And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

But thou shalt remember the



Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He swore unto thy fathers, as it is this day.

See also DEUT. ix. 3—6; 26—29.

JOB ix. 19—31.

135. If I speak of strength, lo, He is strong: and if of judgment, who shall set me a time to plead?

If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

Though I were perfect, yet would I not know my soul: I would despise my life.

This is one thing, therefore I said it, He destroyeth the perfect and the wicked.

If the scourge slay suddenly, He will laugh at the trial of the innocent.

The earth is given into the hand of the wicked: He covereth the faces of the judges thereof; if not, where, and who is He?

Now my days are swifter than a post: they flee away, they see no good.

They are passed away as the swift ships: as the eagle that hasteth to the prey.

If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:

I am afraid of all my sorrows, I know that Thou wilt not hold me innocent.

If I be wicked, why then labour I in vain?

If I wash myself with snow water, and make my hands never so clean;

Yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me.

JOB xxxiii. 8, 9; xxxiv. 5, 10—12.

136. Surely thou hast spoken in

mine hearing, and I have heard the voice of thy words, saying,

I am clean without transgression, I am innocent; neither is there iniquity in me.

For Job hath said, I am righteous: and God hath taken away my judgment.

Therefore hearken unto me, ye men of understanding: far be it from God, that He should do wickedness; and from the Almighty, that He should commit iniquity.

For the work of a man shall He render unto him, and cause every man to find according to his ways.

Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

JOB xlii. 1—6.

137. Then Job answered the Lord, and said,

I know that Thou canst do every thing, and that no thought can be withholden from Thee.

Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

Hear, I beseech Thee, and I will speak: I will demand of Thee, and declare Thou unto me.

I have heard of Thee by the hearing of the ear: but now mine eyes see Thee.

Wherefore I abhor myself, and repent in dust and ashes.

ISA. ii. 10—19.

138. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty.

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

For the day of the Lord of hosts

shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

And upon all the high mountains, and upon all the hills that are lifted up,

And upon every high tower, and upon every fenced wall,

And upon all the ships of Tarshish, and upon all pleasant pictures.

And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.

And the idols He shall utterly abolish.

And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.

JER. ix. 23, 24.

139. Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

But let him that glorieth glory in this, that he understandeth and

knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

DAN. iv. 34—37.

140. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever, Whose dominion is an everlasting dominion, and His kingdom is from generation to generation:

And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?

At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

Now I Nebuchadnezzar praise and extol and honour the King of heaven, all Whose works are truth, and His ways judgment: and those that walk in pride He is able to abase.

### *Passages from the New Testament.*

S. MATT. xviii. 1—10.

141. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto Him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become

as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in My Name receiveth Me.

But whoso shall offend one of

these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.

S. MATT. xx. 20—28.

142. Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him.

And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able.

And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but it shall be given

to them for whom it is prepared of My Father.

And when the ten heard it, they were moved with indignation against the two brethren.

But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him be your minister;

And whosoever will be chief among you, let him be your servant:

Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.

S. LUKE xiv. 7—11.

143. And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them,

When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

S. LUKE xviii. 10—14.

(See Lesson 14.)

S. JOHN xiii. 3—17.

144. Jesus knowing that the Father had given all things into

His hands, and that He was come from God, and went to God ;

He riseth from supper, and laid aside His garments ; and took a towel, and girded Himself.

After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

Then cometh He to Simon Peter : and Peter saith unto Him, Lord, dost Thou wash my feet ?

Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me.

Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head.

Jesus saith to Him, He that is washed needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all.

For He knew who should betray Him ; therefore said He, Ye are not all clean.

So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you ?

Ye call Me Master and Lord : and ye say well ; for so I am.

If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.

Rom. ii. 17—25.

145. Behold, thou art called a

Jew, and retest in the law, and makest thy boast of God,

And knowest His will, and approvest the things that are more excellent, being instructed out of the law ;

And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

Thou therefore which teachest another, teachest thou not thyself ? thou that preachest a man should not steal, dost thou steal ?

Thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, dost thou commit sacrilege ?

Thou that makest thy boast of the law, through breaking the law dishonourest thou God ?

For the Name of God is blasphemed among the Gentiles through you, as it is written.

For circumcision verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision.

Rom. iii. 23—28.

146. For all have sinned, and come short of the glory of God ;

Being justified free y by His grace through the redemption that is in Christ Jesus :

Whom God hath set forth to be a propitiation through faith in His Blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God ;

To declare, I say, at this time His righteousness : that He might be just, and the justifier of him which believeth in Jesus.

Where is boasting then ? It is excluded. By what law ? of works ? Nay : but by the law of faith.

Therefore we conclude that a man is justified by faith without the deeds of the law.

ROM. xi. 17—21.

147. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Thou wilt say then, The branches were broken off, that I might be grafted in.

Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

For if God spared not the natural branches, take heed lest He also spare not thee.

ROM. xii. 1—5.

148. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office:

So we, being many, are one body in Christ, and every one members one of another.

1 COR. i. 18—31.

149. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom:

But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

That, according as it is written,

He that glorieth, let him glory in the Lord.

1 COR. iii. 18—23.

**150.** Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

And again, The Lord knoweth the thoughts of the wise, that they are vain.

Therefore let no man glory in men. For all things are your's ;

Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are your's ;

And ye are Christ's ; and Christ is God's.

GAL. vi. 3—5.

**151.** For if a man think himself to be something, when he is nothing, he deceiveth himself.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

For every man shall bear his own burden.

PHIL. ii. 1—8.

**152.** If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

Let nothing be done through

strife or vainglory ; but in lowliness of mind let each esteem other better than themselves.

Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus :

Who, being in the form of God, thought it not robbery to be equal with God :

But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men :

And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

PHIL. iii. 12—15.

**153.** Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended : but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

I press toward the mark for the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as be perfect, be thus minded : and if in anything ye be otherwise minded, God shall reveal even this unto you.

REV. iii. 17—19.

(See Lesson 9.)

## SCRIPTURE LESSONS FOR OFFICE V.

*For the Desponding, &c.*

GEN. xvi. 6—13.

154. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

JUDGES vi. 6—14.

155. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.

And it came to pass, when the children of Israel cried unto the Lord because of the Midianites,

That the Lord sent a prophet unto the children of Israel, which

said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land:

And I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed My voice.

And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour.

And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all His miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

1 KINGS xix. 9—12.

156. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and He said unto him, What doest thou here, Elijah?

And he said, I have been very jealous for the Lord God of hosts:

for the children of Israel have forsaken Thy covenant, thrown down thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And He said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

ISA. xxv. 1, 4, 5, 8, 9.

157. O Lord, Thou art my God; I will exalt Thee, I will praise Thy Name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth.

For Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it.

And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.

ISA. xxxv. 8—6, 10.

158. Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

ISA. xl. 1—5; 28—31.

159. Comfort ye, comfort ye My people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is



weary? there is no searching of His understanding.

He giveth power to the faint; and to them that have no might He increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fail:

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

ISA. xlii. 1—4.

160. Behold My servant, Whom I uphold; Mine elect, in Whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause His voice to be heard in the street.

A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law.

ISA. xliii. 1—3, 25.

161. But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

For I am the Lord thy God, the Holy One of Israel, thy Saviour.

I, even I, am He that blotteth

out thy transgressions for Mine own sake, and will not remember thy sins.

ISA. xlix. 8—10, 14—16.

162. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them.

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me.

ISA. liv. 11—14, 17.

163. O thou afflicted tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

In righteousness shalt thou be established: thou shalt be far from

oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord.

ISA. lv. 1—3, 6, 7.

**164.** Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Seek ye the Lord while He may be found, call ye upon Him while He is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

ISA. lvii. 15—19.

**165.** For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

For I will not contend for ever, neither will I be always wroth: for

the spirit should fail before Me, and the souls which I have made.

For the iniquity of his covetousness was I wroth, and smote him: I hid Me, and was wroth, and he went on frowardly in the way of his heart.

I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

ISA. lxi. 1—3, 10, 11.

**166.** The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

*Passages from the New Testament.*

S. MATT. xiv. 23—32.

167. And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone.

But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

And in the fourth watch of the night Jesus went unto them, walking on the sea.

And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water.

And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

And when they were come into the ship, the wind ceased.

S. MATT. xv. 21—28.

168. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou son of David; my daughter is grievously vexed with a devil.

But He answered her not a word. And His disciples came and besought

Him, saying, Send her away; for she crieth after us.

But He answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped Him, saying, Lord, help me.

But He answered and said, It is not meet to take the children's bread, and to cast it to dogs.

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

S. JOHN xiv. 1—6, 16—18, 27.

169. Let not your heart be troubled: ye believe in God, believe also in Me.

In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me.

And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He

dwell with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

S. JOHN xv. 1, 2, 18—20.

170. I am the true vine, and My Father is the husbandman.

Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

If the world hate you, ye know that it hated Me before it hated you.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep your's also.

2 COR. i. 3—5.

171. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

2 COR. iv. 16—18.

(See Lesson 5.)

2 COR. v. 1—4.

172. For we know that if our earthly house of this tabernacle were

dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven;

If so be that being clothed we shall not be found naked.

For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

2 COR. vii. 10, 11.

(See Lesson 17.)

Phil. iv. 4—7.

(See Lesson 51.)

HEB. ii. 14—18.

173. Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil;

And deliver them who through fear of death were all their lifetime subject to bondage.

For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

REV. xxi. 1—4.

174. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

## SCRIPTURE LESSONS FOR OFFICE VI.

### *For one not likely to Recover.*

ECCLIES. xii. 3—7, 13, 14.

175. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low:

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

S. MATT. vi. 19—21.

176. Lay not up for yourselves

treasures upon earth, where moth and rust doth corrupt, and where thieves do not break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves break through and steal:

For where your treasure is, there will your heart be also.

S. MATT. xi. 27—30.

177. All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.

Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For My yoke is easy, and My burden is light.

S. MATT. xxii. 11—14.

178. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

And he saith unto him, Friend, how comest thou in hither not having a wedding garment? And he was speechless.

Then said the king to the ser-

vants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

For many are called, but few are chosen.

S. Luke xxi. 29—36.

(See Lesson 98.)

S. Luke xxiii. 39—43.

(See Lesson 16.)

S. JOHN iii. 14—18.

179. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up :

That whosoever believeth in Him should not perish, but have eternal life.

For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

He that believeth on Him is not condemned: but He that believeth not is condemned already, because He hath not believed in the Name of the only-begotten Son of God.

S. JOHN vi. 67—69.

(See Lesson 72.)

S. JOHN xii. 23—26.

180. And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve Me, let him follow Me; and where I am, there

shall also My servant be: if any man serve Me, him will My Father honour.

S. JOHN xiv. 1—6.

(See Lesson 169.)

ROM. vi. 3—11.

(See Lesson 58.)

ROM. xiv. 7—12.

181. For none of us liveth to himself, and no man dieth to himself.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.

So then every one of us shall give account of himself to God.

1 COR. xv. 50—58.

182. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immor-

tality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

2 COR. iv. 16—18.

(See Lesson 5.)

PHIL. iv. 4—7.

(See Lesson 51.)

2 TIM. iv. 6—8.

**183.** For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

HEB. xii. 1, 2.

**184.** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

1 PET. ii. 19—25.

(See Lesson 25.)

1 S. JOHN i. 1—9.

**185.** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.

And these things write we unto you, that your joy may be full.

This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.

If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 S. JOHN iii. 1—3.

**186.** Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall

be like Him: for we shall see Him as He is.

And every man that hath this hope in Him purifieth himself, even as He is pure.

1 S. JOHN iv. 7—14.

187. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love.

In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him.

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us.

Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

REV. vii. 13—17.

188. What are these, which are arrayed in white robes? And whence came they? And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

## SCRIPTURE LESSONS FOR OFFICE VII.

### *With the Friends of one Deceased.*

2 SAM. xii. 18—23.

189. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will



be gracious to me, that the child may live ?

But now he is dead, wherefore should I fast ? can I bring him back again ? I shall go to him, but he shall not return to me.

JOB i. 18—22.

(See Lesson 53.)

S. JOHN xi. 18—27.

190. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off :

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met Him : but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died.

But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto Him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life : he that believeth in Me, though he were dead, yet shall he live :

And whosoever liveth and believeth in Me shall never die. Believest thou this ?

She saith unto Him, Yea, Lord : I believe that Thou art the Christ, the Son of God, which should come into the world.

S. JOHN xiv. 1—6.

(See Lesson 169.)

ROM. vi. 8—11.

(See Lesson 58.)

1 COR. xv. 19—22.

191. If in this life only we have

hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

For vv. 50—58, see Lesson 182.

PHIL. iii. 20, 21.

192. For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ.

Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

2 COR. v. 1—8.

193. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven :

If so be that being clothed we shall not be found naked.

For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord :

(For we walk by faith, not by sight.)

We are confident, I say, and willing rather to be absent from the

body, and to be present with the Lord.

1 THESS. iv. 13—18.

194. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words.

REV. vii. 14—17.

(See Lesson 188.)

REV. xxi. 1—4.

(See Lesson 174.)

REV. xxi. 10—12, 21—27.

195. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

REV. xxii. 1—5.

196. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve Him:

And they shall see His face; and His name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

## SCRIPTURE LESSONS FOR OFFICE X.

*For a Woman in Childbed.*

S. MATT. xix. 13—15.

197. Then were there brought unto Him little children, that He should put His hands on them, and pray : and the disciples rebuked them.

But Jesus said, Suffer little children, and forbid them not, to come unto Me : for of such is the kingdom of heaven.

And He laid His hands on them, and departed thence.

S. LUKE ii. 21—24.

198. And when eight days were accomplished for the circumcising of the child, His name was called Jesus, which was so named of the angel before He was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present Him to the Lord ;

(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord ;)

And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

S. JOHN xvi. 20—22.

199. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

EPHES. v. 15—24.

200. See then that ye walk circumspectly, not as fools, but as wise. Redeeming the time, because the days are evil.

Wherefore be ye not unwise, but understanding what the will of the Lord is.

And be not drunk with wine, wherein is excess ; but be filled with the Spirit ;

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord ;

Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ ;

Submitting yourselves one to another in the fear of God.

Wives, submit yourselves unto your own husbands, as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the Church : and He is the Saviour of the body.

Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.

1 TIM. ii. 8—15.

201. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety ; not with broided hair, or gold, or pearls, or costly array ;

But (which becometh women professing godliness) with good works.

Let the woman learn in silence with all subjection.

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

For Adam was first formed, then Eve.

And Adam was not deceived, but the woman being deceived was in the transgression.

Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

TIT. ii. 1—5.

202. But speak thou the things which become sound doctrine:

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

That they may teach the young women to be sober, to love their husbands, to love their children,

To be discreet, chaste, keepers at home, good, obedient to their own

husbands, that the word of God be not blasphemed.

(For TIT. ii. 11—14,

(See Lesson 65.)

1 PET. iii. 1—6.

203. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

While they behold your chaste conversation coupled with fear.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

## SCRIPTURE LESSONS FOR OFFICE XI.

### *For a Sick Child.*

S. MATT. x. 28—33.

204. And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven.

But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.

S. MATT. xviii. 2—10.

(See Lesson 141.)

S. MATT. xxvi. 36—42.

(See Lesson 52.)

## S. MATT. xxvii. 27—38.

205. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

And they stripped Him, and put on Him a scarlet robe.

And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

And they spit upon Him, and took the reed, and smote Him on the head.

And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him.

And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

And when they were come unto a place called Golgotha, that is to say, a place of a skull,

They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink.

And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots.

And sitting down they watched Him there;

And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.

Then were there two thieves crucified with Him, one on the right hand, and another on the left.

## S. MARK ix. 43—50.

206. And if thy hand offend thee, cut it off: it is better for

thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

Where their worm dieth not, and the fire is not quenched.

And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire.

Where their worm dieth not, and the fire is not quenched.

For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

## S. MARK xiii. 28—37.

207. Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

Verily I say unto you, that this generation shall not pass, till all these things be done.

Heaven and earth shall pass away: but My words shall not pass away.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Take ye heed, watch and pray: for ye know not when the time is.

For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his

servants, and to every man his work, and commanded the porter to watch.

Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning:

Lest coming suddenly He find you sleeping.

And what I say unto you I say unto all, Watch.

#### S. LUKE ii. 8—14.

**208.** And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory be to God in the highest, and on earth peace, good will toward men.

#### S. LUKE ii. 42—52.

**209.** And when He was twelve years old, they went up to Jerusalem after the custom of the feast.

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it.

But they, supposing Him to have been in the company, went a day's journey, and they sought Him

among their kinsfolk and acquaintance.

And when they found Him not, they turned back again to Jerusalem, seeking Him.

And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard Him were astonished at His understanding and answers.

And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast Thou thus dwelt with us? behold, Thy father and I have sought Thee sorrowing.

And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business?

And they understood not the saying which He spake unto them.

And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man.

#### S. LUKE xi. 1—10.

**210.** And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples.

And He said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Give us day by day our daily bread.

And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

For a friend of mine in his journey is come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

#### S. LUKE xii. 27—32.

**211.** Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will He clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

S. LUKE xxiii. 39—43.

(See Lesson 16.)

S. JOHN iii. 14—21.

(See Lessons 179 and 36.)

S. JOHN x. 11—18.

**212.** The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good Shepherd: the good Shepherd giveth His life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the Good Shepherd, and know My sheep, and am known of Mine.

As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd.

Therefore doth My Father love Me, because I lay down My life, that I might take it again.

No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.

(See also Lessons 169, 129.)

EPHES. vi. 1—3; COL. iii. 20.

**213.** Children, obey your parents in the Lord: for this is right.

Honour thy father and mother; which is the first commandment with promise;

That it may be well with thee,  
and thou mayest live long on the  
earth.

Children, obey your parents in  
all things: for this is well-pleasing  
unto the Lord.

## SCRIPTURE LESSONS FOR OFFICE XII.

### *Before the Holy Communion.*

#### PSALM xxiii.

**214.** The Lord is my shepherd;  
I shall not want.

He maketh me to lie down in  
green pastures: He leadeth me be-  
side the still waters.

He restoreth my soul: He leadeth  
me in' the paths of righteousness  
for His Name's sake.

Yea, though I walk through the  
valley of the shadow of death, I will  
fear no evil: for Thou art with Me;  
Thy rod and Thy staff they com-  
fort me.

Thou preparest a table before me  
in the presence of mine enemies:  
Thou anointest my head with oil;  
my cup runneth over.

Surely goodness and mercy shall  
follow me all the days of my life:  
and I will dwell in the house of the  
Lord for ever.

#### S. MATT. xxii. 11—14.

(See Lesson 178.)

#### S. LUKE xiv. 16—24.

**215.** Then said He unto him,  
A certain man made a great supper,  
and bade many;

And sent his servant at supper-  
time to say to them that were  
bidden, Come; for all things are  
now ready.

And they all with one consent  
began to make excuse. The first  
said unto him, I have bought a piece  
of ground, and I must needs go  
and see it: I pray thee have me ex-  
cused.

And another said, I have bought  
five yoke of oxen, and I go to prove  
them: I pray thee have me excused.

And another said, I have married  
a wife, and therefore I cannot come.

So that servant came, and shewed  
his lord these things. Then the  
master of the house being angry  
said to his servant, Go out quickly  
into the streets and lanes of the  
city, and bring in hither the poor,  
and the maimed, and the halt, and  
the blind.

And the servant said, Lord, it is  
done as thou hast commanded, and  
yet there is room.

And the lord said unto the ser-  
vant, Go out into the highways and  
hedges, and compel them to come  
in, that my house may be filled.

For I say unto you, That none of  
those men which were bidden shall  
taste of my supper.

#### S. JOHN vi. 51—57.

**216.** I am the living bread which  
came down from heaven: if any  
man eat of this bread, he shall live  
for ever: and the bread that I will  
give is My flesh, which I will give  
for the life of the world.

The Jews therefore strove among  
themselves, saying, How can this  
man give us His flesh to eat?

Then Jesus said unto them, Verily,  
verily, I say unto you, Except ye  
eat the flesh of the Son of Man,  
and drink His blood, ye have no  
life in you.

Whoso eateth My flesh, and  
drinketh My blood, hath eternal  
life; and I will raise him up at the  
last day.

For My flesh is meat indeed, and  
My blood is drink indeed.

He that eateth my flesh, and



drinketh My blood, dwelleth in Me, and I in him.

As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.

EPHES. ii. 13—18.

(See Lesson 35.)

1 COR. xi. 23—32.

217. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread:

And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me.

After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep:

For if we would judge ourselves, we should not be judged.

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

COL. i. 10—14.

218. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness;

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.

In Whom we have redemption through His blood, even the forgiveness of sins.

For verses 21, 22, see Lesson 40.

HEB. iv. 14—16.

219. Seeing then that we have a great High-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

HEB. x. 9—14.

220. Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that he may establish the second.

By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins;

But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God;

From henceforth expecting till His enemies be made His footstool.

For by one offering He hath perfected for ever them that are sanctified.

REV. vii. 9—12.

**221.** After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before

the Lamb, clothed with white robes and palms in their hands;

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

Saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

## SCRIPTURE LESSONS FOR OFFICE XIV.

### *Thanksgiving after Recovery from Sickness.*

PS. lxxviii. 34—42.

**222.** When He slew them, then they sought Him : and they returned and enquired early after God.

And they remembered that God was their Rock, and the high God their Redeemer.

Nevertheless they did flatter Him with their mouth, and they lied unto Him with their tongues.

For their heart was not right with Him, neither were they steadfast in His covenant.

But He, being full of compassion, forgave their iniquity, and destroyed them not : yea, many a time turned He His anger away, and did not stir up all His wrath.

For He remembered that they were but flesh ; a wind that passeth away, and cometh not again.

How oft did they provoke Him in the wilderness, and grieve Him in the desert !

Yea, they turned back and tempted God, and limited the Holy One of Israel.

They remembered not His hand,

nor the day when He delivered them from the enemy.

DEUT. viii. 11—18.  
(See Lesson 134.)

ISA. xxxviii. 9—20.

**223.** The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness :

I said in the cutting off of my days, I shall go to the gates of the grave : I am deprived of the residue of my years.

I said, I shall not see the Lord, even the Lord, in the land of the living : I shall behold man no more with the inhabitants of the world.

Mine age is departed, and is removed from me as a shepherd's tent : I have cut off like a weaver my life : He will cut me off with pining sickness : from day even to night wilt Thou make an end of me.

I reckoned till morning, that, as a lion, so will He break all my bones : from day even to night wilt Thou make an end of me.

Like a crane or a swallow, so did

I chatter : I did mourn as a dove : mine eyes fail with looking upward : O Lord, I am oppressed ; undertake for me.

What shall I say ? He hath both spoken unto me, and Himself hath done it : I shall go softly all my years in the bitterness of my soul.

O Lord, by these things men live, and in all these things is the life of my spirit : so wilt Thou recover me, and make me to live.

Behold, for peace I had great bitterness : but Thou hast in love to my soul delivered it from the pit of corruption : for Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death cannot celebrate Thee : they that go down into the pit cannot hope for Thy truth.

The living, the living, he shall praise Thee, as I do this day : the father to the children shall make known Thy truth.

The Lord was ready to save me : therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

**ZEPH. iii. 14—17.**

**224.** Sing, O daughter of Zion ; shout, O Israel ; be glad and rejoice with all the heart, O daughter of Jerusalem.

The Lord hath taken away thy judgments, He hath cast out thine enemy : the king of Israel, even the Lord, is in the midst of thee : thou shalt not see evil any more.

In that day it shall be said to Jerusalem, Fear thou not : and to Zion, Let not thine hands be slack.

The Lord thy God in the midst of thee is mighty ; He will save, He will rejoice over thee with joy ; He will rest in His love, He will joy over thee with singing.

**S. MATT. v. 13—16.**

**225.** Ye are the salt of the

earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

**S. MATT. vii. 21—29.**

**226.** Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of My Father which is in heaven.

Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name ? and in Thy Name have cast out devils ? and in Thy Name done many wonderful works ?

And then will I profess unto them, I never knew you : depart from Me, ye that work iniquity.

Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock :

And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock.

And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand :

And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine :

For He taught them as one having authority, and not as the scribes.

S. LUKE xi. 21—26.

**227.** When a strong man armed keepeth his palace, his goods are in peace :

But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

He that is not with Me is against Me : and he that gathereth not with Me scattereth.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest ; and finding none, he saith, I will return unto my house whence I came out.

And when he cometh, he findeth it swept and garnished.

Then goeth he, and taketh to him seven other spirits more wicked than himself ; and they enter in, and dwell there : and the last state of that man is worse than the first.

S. LUKE xvii. 11—19.

**228.** And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.

And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off :

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when He saw them, He said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

And fell down on his face at His feet, giving Him thanks : and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed ? but where are the nine ?

There are not found that returned to give glory to God, save this stranger.

And He said unto him, Arise, go thy way : thy faith hath made thee whole.

S. JOHN v. 5—9, 14.

**229.** And a certain man was there, which had an infirmity thirty and eight years.

When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole ?

The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me in the pool : but while I am coming, another steppeth down before me.

Jesus saith unto him, Rise, take up thy bed, and walk.

And immediately the man was made whole, and took up his bed, and walked : and on the same day was the sabbath.

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing come unto thee.

ROM. vi. 16—23.

**230.** Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ?

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Being then made free from sin, ye became the servants of righteousness.

I speak after the manner of men because of the infirmity of your

flesh : for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness.

For when ye were the servants of sin, ye were free from righteousness.

What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things is death.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord.

ROM. viii. 12—17.

**231.** Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear ; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God :

And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with Him, that we may be also glorified together.

2 COR. vi. 16—18 ; vii. 1.

**232.** And what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and

I will be their God, and they shall be My people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you.

And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

PHIL. i. 9—11.

**233.** And this I pray, that your love may abound yet more and more in knowledge and in all judgment ;

That ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ ;

Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

EPHES. iii. 14—19.

**234.** For this cause I bow my knees unto the Father of our Lord Jesus Christ,

Of whom the whole family in heaven and earth is named.

That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man ;

That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love,

May be able to comprehend with all saints what is the breadth, and length, and depth, and height ;

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

EPHES. vi. 10—18.

**235.** Finally, my brethren, be

strong in the Lord, and in the power of His might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness ;

And your feet shod with the preparation of the gospel of peace ;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the Word of God :

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

#### HEB. x. 19—25.

236. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh ;

And having an High-priest over the house of God ;

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Let us hold fast the profession of our faith without wavering ; (for He is faithful that promised ;)

And let us consider one another to provoke unto love and to good works :

Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another : and so much the more, as ye see the day approaching.

#### 1 PET. v. 8—11.

(See Lesson 62.)

## FORMS OF BENEDICTION.

---

### I.

THE Almighty Lord, Who is  
a most strong tower, &c.

*See page 5.*

through grace, comfort your  
hearts, and stablish you in every  
good word and work.—2 *Thess.*  
ii. 16, 17.

### II.

Unto God's 'gracious mercy,  
&c.

*See page 5.*

### VII.

May God, even the Father of  
our Lord Jesus Christ, fill you  
with the knowledge of His will,  
in all wisdom and spiritual under-  
standing.—*Col.* i. 9.

### III.

The grace of the Lord Jesus  
Christ, and the love of God, and  
the fellowship of the Holy Ghost,  
be with you all.—2 *Cor.* xiii. 14.

### VIII.

The Lord direct your heart into  
the love of God, and the patient  
waiting for Christ; and may the  
Lord of Peace give you peace  
always by all means.—2 *Thess.*  
iii. 5, 16.

### IV.

The peace of God, which pass-  
eth all understanding, keep your  
hearts and minds in the know-  
ledge and love of God, and of His  
Son Jesus Christ our Lord: and  
the blessing of God Almighty, the  
Father, the Son, and the Holy  
Ghost, be amongst you, and re-  
main with you always.

### IX.

Now the God of all grace, Who  
hath called you into His eternal  
glory by Christ Jesus, stablish,  
strengthen, and settle you.—1  
*Pet.* v. 10.

### V.

The Lord bless you, and keep  
you; the Lord lift up the light  
of His countenance upon you, and  
give you peace, now and for ever-  
more.

### X.

Now the God of hope fill you  
with all joy and peace in believ-  
ing, that you may abound in hope,  
through the power of the Holy  
Ghost.—*Rom.* xv. 13.

### VI.

The Lord Jesus Christ, and  
God, even our Father, Who hath  
loved us, and hath given us ever-  
lasting consolation, and good hope

### XI.

Now the very God of Peace  
sanctify you wholly; and may  
your whole spirit, and soul, and  
body, be preserved blameless unto

---

the coming of our Lord Jesus Christ.—1 *Thess.* v. 23.

XII.

Now the God of Peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through

the Blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight; through Jesus Christ, to Whom be glory for ever and ever.—*Heb.* xiii. 20, 21.





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